



AL-ISRA WA AL-MIRAJ

THE MIRAJ OF THE
BELOVED PROPHET ﷺ

BY
SYED MUHAMMAD FARHAN

عظم میراں لکھنؤ دار عظم



Supreme Seerah



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Publishers Note



All praise's are for Allah Ar Rahman, the Khaliq of Land, sky, nature, Human, Angel, jinn, Jannah and Jahannam and all that exists. May Allah's peace and blessings be upon His Habib The Final Prophet and Messenger ﷺ, his all family and his Companion.

[Supreme Seerah](#) is delighted to present present to you this work, *Al-Isra Wa Al-Miraj: The Miraj of the Beloved Prophet ﷺ*. This book is an earnest effort to illuminate one of the most miraculous events in the life of Beloved Prophet ﷺ, an event that not only shaped Islamic history but continues to inspire Muslims in their spiritual journey to this day. Through this work, we aim to bridge the historical, spiritual, and theological dimensions of *Al-Isra Wa Al-Miraj*, offering readers a deeper appreciation of its significance. The journey of the Prophet ﷺ, from Makkah to Jerusalem and beyond the realms of human comprehension, carries timeless lessons of perseverance, divine mercy, and unwavering faith in Allah. This book aspires to serve as a guide for Muslims seeking inspiration from the life of the Prophet ﷺ and as an educational resource for readers eager to understand this momentous event. Great care has been taken to ensure that every aspect of this work reflects the sacredness of the subject and remains faithful to Islamic teachings.

Foreword

The event of *Al-Isra Wa Al-Miraj* is one of the most extraordinary and miraculous occurrences in Islamic history. It unfolded during a time of profound difficulty and sorrow in the life of Prophet Muhammad ﷺ, often referred to as the *Year of Sadness (Aam al-Huzn)*. This year marked the loss of two of the Prophet's most beloved supporters: his uncle Janabe Abu Talib, who had been his protector, and his devoted wife Hadrat Khadijah (RA), who was his pillar of emotional strength and unwavering support. Amidst this period of grief, oppression, and hardship, Allah bestowed upon the Prophet ﷺ the divine journey of *Isra* (the Night Journey) and *Miraj* (the Ascension). This journey was a profound reminder of Allah's closeness, mercy, and power, granting the Prophet ﷺ solace and reaffirming his mission as the seal of the Prophets. The event took place in a single night, where the Prophet ﷺ was transported from the sacred mosque in Makkah (*Masjid al-Haram*) to the farthest mosque in Jerusalem (*Masjid al-Aqsa*). From there, he ascended through the seven heavens, witnessing awe-inspiring signs of Allah, meeting various Prophets, and ultimately reaching the divine presence of Allah Almighty. Through its timeless lessons of hope, patience, and unwavering faith in Allah, the story of *Al-Isra Wa Al-Miraj* continues to inspire Muslims to persevere through adversity, trust in Allah's wisdom, and strive for spiritual elevation.

Syed Muhammad Farhan

THE BEGINNING JOURNEY OF AL-ISRA



PART 1

THE BEGINNING JOURNEY OF AL-ISRA

After the announcement of prophethood, when the Prophet of Allah ﷺ stood up for the mission of Islam, he could never take a single moment of peace after that, inviting people to monotheism, forbidding polytheism, encouraging good deeds, forbidding bad deeds, enduring oppression, and listening to abuse. He would remain silent despite hearing bad things, speak sweet even after listening to abuse, and apply ointment even after getting wounds. After many years of carrying out this mission, the prophet ﷺ lay down comfortably on his rest place, Then the atmosphere changed.

Hadrat Jibril عليه السلام and Hadrat Mikael عليه السلام Arrived

As the Prophet ﷺ was in al-Hijr at the House, lying down at rest, The eye of the Holy Prophet ﷺ was in blessed sleep and the blessed heart was awake, , Hadrat Jibril عليه السلام and mikael عليه السلام came to him. With them was a third angel. Prophet ﷺ woke up hearing the sound of the flight of Hadrat Jibril عليه السلام

Hadrat Jibril عليه السلام : Indeed, Allah Ta'ala greets you and He calls you and I have come to take you. Tonight, Allah intends to grant you the honor of such an honor that no one has received before you, and no one has received such a unique glory and honor till today. Come to (the place for which) you have prayed to Allah

AT THE MASJID E HARAM

Both of them took him between Maqam (Ibrahim) and Zamzam, Then Hadrat Jibril عليه السلام put a light cloak on his blessed body and put the shoes on his blessed feet . Then Prophet ﷺ came to the House of Kaaba. and circumambulated there seven times.

Chest splitting for the second time

And once more, Hadrat Jibril عليه السلام and Hadrat mikael عليه السلام placed the Prophet of Allah ﷺ down, just as the angels had done when he was a child, and the angels once more began to purify the blessed heart and chest. He split the Prophet's ﷺ chest from his throat to the bottom of his belly. The blessed chest has opened, but no blood of any kind has flowed there, nor has he felt the pain.

Then Hadrat Jibril عليه السلام said to Hadrat mikael عليه السلام :
“Bring me water from Zamzam so that I may purify his heart and expand his breast.”

He took out his heart and washed it three times, removing from it all trace of harm Hadrat mikael عليه السلام went back and forth to him with the vessel of water from Zamzam three times, with Zam-Zam water with his own hands till he cleansed the inside of his body. Then he brought him a golden vessel filled with wisdom and belief which he emptied into his chest. He filled his chest with ilm, knowledge, certainty, and submission; then he closed it up. He sealed it between

his shoulders with the seal of Prophethood.¹ and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Hadrat Jibril عليه السلام stuffed his chest and throat blood vessels with it and then closed it (the chest).²

The Prophet ﷺ Witnesses Jibril عليه السلام in His Original Form

Then Hadrat Jibril عليه السلام in his (original) form.³ Angel Jibril عليه السلام appeared before the Prophet ﷺ in his full, heavenly essence, with six hundred immense wings. Each wing spanned the horizons, filling the vast expanse of the sky, a sight so glorious and overwhelming that it struck the heart with awe and reverence. From each wing of Jibril عليه السلام emanated dazzling light and radiant jewels of divine brilliance, as if the heavens themselves were illuminated by his presence. The Prophet ﷺ narrated that he saw pearls, rubies, and other heavenly adornments falling from Jibril's wings as they unfolded.

The Buraq

Then Angels brought the Buraq, a handsome-faced and bridled, a tall, white horse, bigger than the donkey but smaller than the mule. He could place his hooves at the farthest boundary of his gaze. He had long ears. Whenever he faced a mountain his hind legs would

¹ As stated by Imam al-haramayn in al-Irshad (p. 169) and al-Qarī in his Shara al-Fiqh al-Akbar.

² Sahih Bukhari, Volume 9, Book 93, Number 608:

³ Sahih Muslim, Book 001, Number 0330:

extend, and whenever he went downhill his front legs would extend. He had two wings on his thighs which lent strength to his legs. whose chest is like a red ruby, and whose back is like a bright white pearl, and whose legs are like emerald green, and whose tail is like pure coral. On his forehead, ⁴ لا إله إلا الله محمد رسول الله.

On Buraq a saddle was placed and its bridle was fastened so that he could ride it. When Holy Prophet ﷺ came near to Buraq, he resist a little so Hadrat Jibril عليه السلام Thereupon placed his hand on its head and said : O Buraq ! are you not ashamed of what you are doing ? By Allah no servant of Allah has ridden you before Muhammad ﷺ, no other is more honoured in the sight of Allah than him.⁵

More than the speed of light,

Hearing this Buraq was so ashamed that he sweated until he became soaked, and he stood still so that the Prophet ﷺ mounted him. it moved its ears, and the earth shrank to such an extent that its hoofs (seemed to touch its surface) at the end of the range of our sight, It had a long back and long ears.⁶ Hadrat Jibril عليه السلام departed with him. He placed himself on his right while Hadrat mikael عليه السلام was on his left.

THE MIRACULOUS NIGHT JOURNEY OF PROPHET AL MASHHOOD ﷺ

⁴ Sirat Halabiyyah,

⁵ Saheeh Ibn Hibban Volume 1 p208

⁶ Kitab_al_Tabaqat_al_Kabir_Ibn_Sad, Volume 1 p 247

* * *

(He who is witnessed)

Buraq flew so fast that not even the wind and light could keep up with him. Alongside him were Hadrat Jibril عليه السلام and Hadrat Mikael عليه السلام, and the Prophet of Allah ﷺ was set to set out on an epic journey of miracles that no other prophet had ever experienced. A miracle that had never occurred before today was about to occur. And today, the Prophet of Allah ﷺ was going to meet those people, nobody met. Nobody has ever experienced what he was about to see. The sacred journey of Al-Israa' and Al-Mi`raj was also a reward for Prophet Muhammad (peace and blessings be upon him) for tolerating and forgiving those who were unjust to him and those harmed him and his Companions as well.

Place of Migration, Madyan, Sina and Bayt Lahm

The virtues of this buraq are that the feet become long while walking on the mountain and the hands become long while coming down.⁷ They travelled in unimaginable speed until they reached a land filled with date-palms.

Hadrat Jibril عليه السلام : “Alight and pray here.”

Prophet al Mashhood ﷺ prayed so and remounted, then Hadrat Jibril عليه السلام said: Do you

⁷ Sirat Halabiyyah, Volume, Page No. 408

* * *

know where you prayed?”

* * *

Prophet al Mashhood ﷺ : no

Hadrat Jibril عليه السلام : You prayed in a tayba (land of pastures), and the Migration will take place there.

Again The Buraq take-off and continued his lightning flight, placing his hooves wherever his gaze could reach. Hadrat Jibril عليه السلام then said again: “Alright and pray here.”

Prophet al Mashhood ﷺ prayed so and remounted then Hadrat Jibril عليه السلام said: Do you know where you prayed?”

Prophet al Mashhood ﷺ : no

Hadrat Jibril عليه السلام : You prayed in Madyan at the tree of Prophet Musa ⁸. عليه السلام

The Buraq continued his lightning flight, then Hadrat Jibril عليه السلام said again: “Alright and pray here.”

Prophet al Mashhood ﷺ prayed again so and remounted then Hadrat Jibril عليه السلام said: Do you know where you prayed?”

Prophet al Mashhood ﷺ : no

⁸ In al-Futuhal al-Makkiyya (1:164 §142). . In the Siyar (8:430-431).

Hadrat Jibril عليه السلام : You prayed at the mountain of Sina' where Allah addressed Prophet Musa عليه السلام.⁹

Then he ﷺ reached a land where the palaces of al-Sham became visible to him.

Hadrat Jibril عليه السلام : “Alright and pray here.”

Prophet al Mashhood ﷺ prayed again so and remounted then Hadrat Jibril عليه السلام said: Do you know where you prayed?”

Prophet al Mashhood ﷺ : no

Hadrat Jibril عليه السلام : You prayed in Bayt Lahm, where Prophet Isa ibn Maryam عليه السلام was born.”

The Attack of Devil

As the Prophet al Mashhood ﷺ was travelling mounted on the Buraq he saw a devil, who was trying to get near him holding a firebrand. Everywhere the Prophet ﷺ turned he would see him. Devil himself was shocked with this journey of Prophet ﷺ

Hadrat Jibril عليه السلام : “Shall I teach you words which, if you say them, his firebrand will go out and he will fall dead?”

⁹ Ibn Majah, al-Nasa'i in al-Sunan al-Kubra (4:419 S7764), al-hakim (4:456)

Prophet al Mashhood ﷺ : yes

Hadrat Jibril عليه السلام : I seek refuge in Allah's and in Allah's perfect words which neither the righteous nor the disobedient overstep from evil that descends from the heaven and evil that ascends to it and evil that is created in the earth and the trials of night and day and the visitors of night and day save the visitor that visits goodness upon us, O Beneficent One!

As soon as Prophet al Mashhood ﷺ recited it the devil fell dead on his face and his firebrand went out.

Salaat in the grave

A man was praying in his grave at a place of red sandhills. He was tall, with long hair and brown complexion, similar to one of the Shanu'a – the [Yemeni] men of pure lineage and manly virtue. He was saying with a loud voice: You have honored him and preferred him!"

Prophet al Mashhood ﷺ : Who is this with you, O Jibril عليه السلام ?

Hadrat Jibril عليه السلام : This was Musa ibn imran عليه السلام .

This was the same Prophet Musa عليه السلام who fought against Firawn, who freed his people from slavery and oppression, during whose time great miracles occurred, with whose stick the sea was split in two, who was everything to the Jews and the owner of the Book of

Allah (the Torah); he was praying in his grave.

* * *

BRINGING ALL THE PROPHETS TOGETHER

Arrival at Baitul Muqaddas

And finally, the Prophet of Allah ﷺ reached the place where his first stop was, and it was none other than the first Qiblah, Jerusalem, the Holy City. Numerous angels of the sky welcomed the Holy Prophet ﷺ near Baitul Muqaddas, by salaam with honor and respect.¹ Prophet al Mashhood ﷺ dismounted the Buraq and tied it at the gate of the mosque, using the ring by which the Prophets tied it before him. The Prophet al Mashhood ﷺ entered the mosque from a gate through which the sun and the moon could be seen when they set. He ﷺ prayed two rak'ahs in it and did not tarry long before voices of a large group of people started to come.

Significance of Masjid Al-Aqsa

Masjid Al-Aqsa, often referred to as *Bayt Al-Maqdis*, holds a revered position in Islamic tradition. It is the first Qibla (direction of prayer) and the third holiest mosque in Islam, after the Masjid Al-Haram in Makkah and the Prophet's Mosque in Madinah. Its spiritual significance is deeply rooted in its connection to the earlier Prophets, serving as a sacred ground where they worshipped and conveyed Allah's message.

Upon arriving at Masjid Al-Aqsa, Prophet ﷺ experienced one of the most profound moments of this

¹ Ma'arij-ul-Nabawa vol. 2, p. 129)

journey. And when you look around you, you will find such a gathering, a gathering of those who were the best of the best of Allah's creation, and these people are none other than all the messengers and prophets from the beginning of the world to the time of the last Prophet of Allah ﷺ; all of them were before you. The Prophet al Mashhood ﷺ recognized all the Prophets, every Prophet sent by Allah Al-Ghaffar , their faces radiant with light, their hearts steadfast in devotion. Some stood tall in reverent prayer, their hands raised in supplication. Others bowed low, their foreheads touching the ground in prostration, embodying humility before the Divine. Then a caller called out to the prayer and the final call to prayer was made. They rose and stood in lines, waiting for the one who would lead them. Amid this scene of wonder, the Angel Jibril عليه السلام stepped forward, his presence glowing with heavenly brilliance. he approached the Seal of the Prophets ﷺ and Taking his hand, brought him forefront of the assembly . Who was going led them to prayer.

The Last Prophet ﷺ, embodiment of mercy, leader of nations, and the Beloved of Allah, took his place. He was the one chosen to lead not just his Ummah, but all the Messengers of Allah in prayer, affirming his unparalleled rank and the culmination of all Prophetic missions. In the stillness of that extraordinary night, the Prophet al-Mashhood ﷺ stood among the mightiest of creation of Allah Al-Ghaffar.

He ﷺ is the
IMAM UL AMBIYA

Salat led by the Imam ul ambiya ﷺ

The prayer began, led by the Last Prophet ﷺ, his voice carrying through the realms, echoing as a testimony of his unmatched station and the ultimate submission to Allah Almighty. It was not merely a prayer; it was the embodiment of faith, the convergence of all divine messages, and a scene etched forever in the annals of eternity.

After the Salat, Angel Jibril عليه السلام came to prophet and says :“ Every single Prophet whom Allah has ever sent prayed behind you.”

The First Human

After finishing the prayer, A tall Prophet stood up to give a sermon, who has the Honored to be First Human, who was Created in the Best Manner , who Allah taught the names of all things, a sign of his profound knowledge and understanding, surpassing even the angels. The Father of whole Humanity,

Prophet Adam عليه السلام

Prophet Adam عليه السلام first recited the sermon and thanked and glorified Allah and said: "By the favor of Allah, Who created me from clay, created me, and made me a his Khalifa. The angels prostrated before me. He created Eve from me as my wife and blessed us with the immense blessings of paradise

The Father of Ambiya عليه السلام

Then a person stood, who presented Unmatched

Sacrifice, The Destroyer of Idols and Falsehood, A Model of Hospitality, Builder of the Kaaba, **Prophet Ibrahim** عليه السلام gave an sermon.

Prophet Ibrahim عليه السلام : Praise be to Allah, Who has taken me as His close friend, Who has given me an immense kingdom, Who has made me a prayerful Community and one by whom prayer is led, Who has rescued me from the fire and made it cool and safe for me!

The one who speaks to Allah

Then that prophet stood up, whom the Imam ul ambiya ﷺ had seen praying in his grave.

Prophet Musa عليه السلام : Praise be to Allah, Who has spoken to me directly, Who has brought to pass the destruction of Firawn and the salvation of the Children of Israel at my hands, and Who has made from among my Community a people who guide others through truth and establish justice upon it!

Prophet of the Zabur (Psalms)

Then a man who is a just ruler and judge stands up. Who was an symbol of Courage and Strength in Battle, who has the Gift of Craftsmanship, who had Deep Connection with Nature, Who has a sweeter voice than sugar, **Prophet Dawood** عليه السلام

Prophet Dawood عليه السلام : Praise be to Allah, Who has brought me an immense kingdom, Who has softened iron for my hands and subjected to me the mountains

and the birds which laud Him, and has given me wisdom and unmistakable judgment in my speech

A King Prophet

Then a man with special powers rises to his feet, who has Mastery over the Jinn, who was an A Just and Fair King with Deep Gratitude to Allah , who Communication with Animals, a Prophet Kingship
Prophet Sulayman عليه السلام

Prophet Sulayman عليه السلام : Praise be to Allah, Who has subjected the winds to my command as well as the devils, so that they did as I wished and constructed for me elevated sanctuaries, images, large bowls the size of ponds, and vessels fixed in their spot [due to their size]! Who has taught me the language of birds and has brought me a portion of every good thing! Who has subjected to me the armies of the devils and the birds and has preferred me over many of His believing servants! Who has brought me an immense kingdom which no one after me may possess! And Who has made my kingdom a goodly one wherein there is no reckoning nor punishment!

The Second Last Prophet

Then a Handsome man stand up to give his sermon, The person who was born miraculously, who was a Sign of Allah's, Performer of many Miracles, Proclaimer of the Coming of Prophet Muhammad ﷺ, A Model of Humility,

* * *

Prophet Isa عليه السلام : Praise be to Allah, Who has made me His Word! Who has fashioned me after Prophet Adam's likeness whom He created out of earth then said to him: Be! and he was. Who has taught me the Book and the Wisdom and the Torah and the Evangel! Who has caused me to heal the blind and the leper and to raise the dead by Allah's permission! Who has raised me and cleansed me and granted me and my mother protection against the cursed devil, so that the devil had no path by which to harm us! ¹
Other Prophets also then glorified his Lord in the best language,

Imam ul ambiya ﷺ Sermon

After every Prophet sermons the Imam ul ambiya ﷺ stand up and says.

Imam ul ambiya ﷺ : All of you have glorified their Lord and I am going to glorify Him also: Praise to Allah Who has sent me As a mercy to the worlds sent to all without exception, A bearer of glad tidings and a warner! Who has caused to descend upon me the Qur'an In which there is a perfect exposition of all things! Who has made my Community the best Community Ever brought out for the benefit of mankind! Who has made my Community a median and a middle! Who has made my Community, in truth, The first [in Paradise] and the last [in creation] of all Communities! Who has expanded my breast And relieved me of my burden! Who has exalted my

¹ al- Shamī'

name, And made me the Opener and the Sealer!²

* * *

Following the prophets' sermon and salat, each prophet began to meet the Imam ul ambiya the last prophet ﷺ.

Imam ul ambiya ﷺ : "I met Prophet Musa عليه السلام on the night of my Ascension to heaven." The Prophet then described him saying, as I think, "He was a tall person with lank hair as if he belonged to the people of the tribe of Shanu's." The Prophet further said, "I met Prophet Jesus عليه السلام." The Prophet described him saying, "He was one of moderate height and was red-faced as if he had just come out of a bathroom. I saw Prophet Ibrahim عليه السلام whom I resembled more than any of his children did."³

Choose the drink

Prophet al Mashhood ﷺ then felt the little thirst, whereupon Angel Jibril عليه السلام brought him a vessel of wine and a vessel of milk.

Imam ul ambiya ﷺ : I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it.

Angel Jibril عليه السلام : 'You have taken the right path (religion). Thanks to Allah Who guided you to the Fitra

² Ash Shifa

³ Sahih bukhari, Volume 4, Book 55, Number 647:

(i.e. Islam); if you had taken the wine, your followers would have gone astray.⁴

* * *

I Am The Last

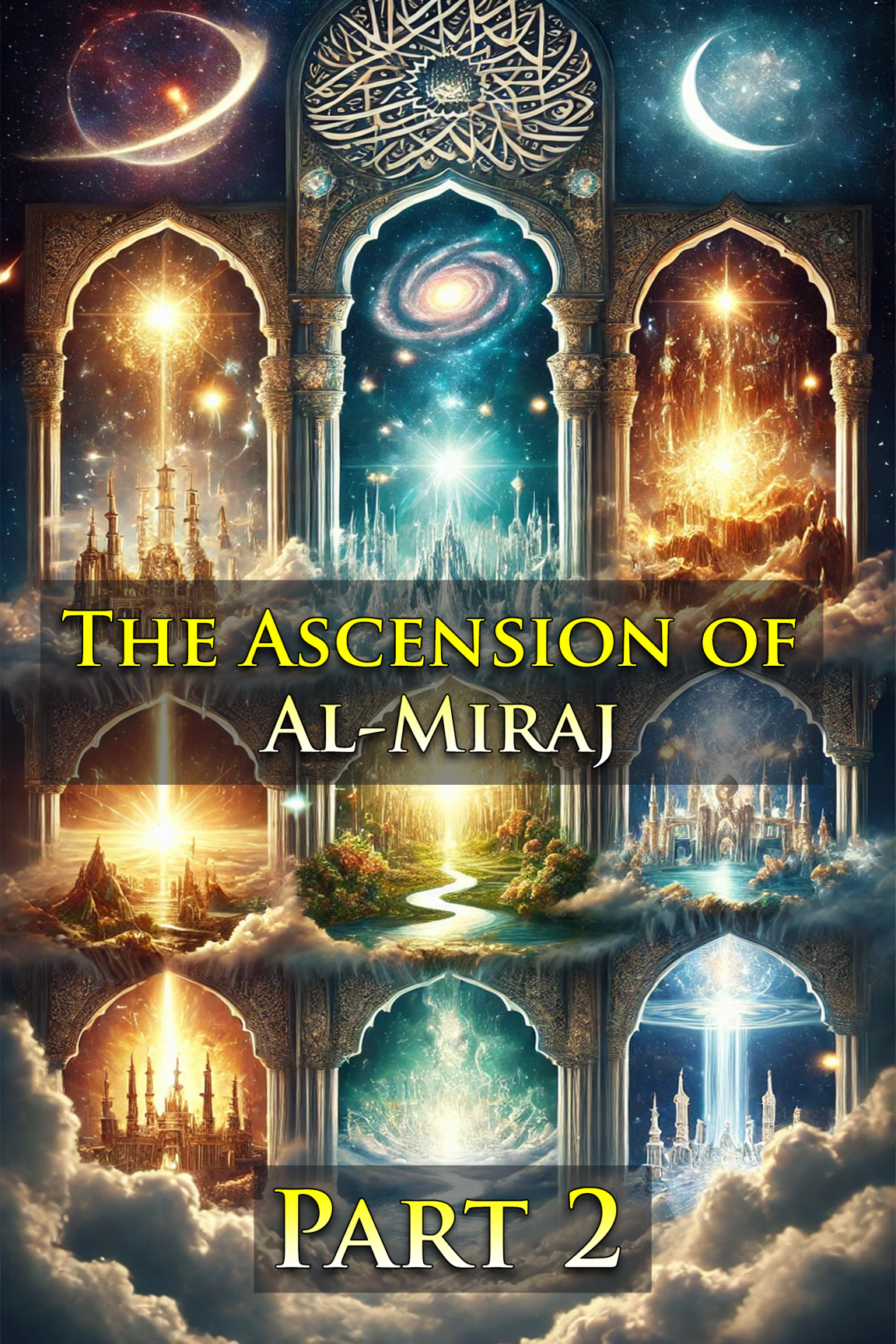
The house represents the collective mission of all the Prophets sent by Allah throughout history to guide humanity. Each Prophet contributed to building this "house" by delivering Allah's message to their communities, teaching Tawheed (the Oneness of Allah), and laying down moral and spiritual foundations for human life.

Imam ul ambiya ﷺ: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."⁵

Today, the missing brick signifies the completion of this divine mission. While the house is already magnificent, its full beauty and perfection are achieved only when the final brick is placed. His arrival marked the conclusion of the prophetic mission. He was sent as the final Messenger to all of humanity, with a universal message encapsulated in the Qur'an and the Sunnah.

⁴ Sahih Bukhari

⁵ Sahih bukhari, Volume 4, Book 56, Number 735:



THE ASCENSION OF AL-MIRAJ

PART 2

THE ASCENSION OF AL-MIRAJ

The Ladder of heaven

Suddenly, before the eyes of the Prophet ﷺ, a marvel beyond imagination unfolded, a sight so wondrous that even the most vivid dreams could never have foretold it. A *Mi'raj*, a celestial ladder unlike anything ever seen, descended gracefully from the heavens. With alternate stairs of shimmering silver and glowing gold, the ladder radiated a brilliance that lit up the surroundings with a celestial glow. Encircling the ladder were rows upon rows of angels, their forms radiant and their wings outstretched in reverence. Their presence, both majestic and serene,

The Imam-ul-Ambiya, the Leader of the Prophets, ﷺ stood with dignity and awe, prepared for the journey that would transcend all realms, on buraq with Angel Jibril عليه السلام . The journey to the heavens was about to begin a journey that would unveil the mysteries of the skies, bring divine gifts for humanity, and mark a pivotal moment in spiritual history. The the other Prophets, who had gathered, began to also leave, Their departure was not one of farewell yet, but of a promise to meet in the celestial skies above,

Look at me, o Prophet ﷺ

As the Prophet al Mashhood ﷺ was travelling he heard someone calling him from his right: (Prophet) Muhammad ﷺ ! Look at me, I want to ask you something!" But the Prophet ﷺ did not respond.

* * *

Then he ﷺ said: “Who was this, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “This is the herald of the Jews. If you had answered him your Community would have followed Judaism.”

The Prophet al Mashhood ﷺ continued travelling and he heard someone calling him from his left: “(Prophet) Muhammad ﷺ! Look at me, I want to ask you something!” But the Prophet ﷺ did not respond.

Then he ﷺ said: “Who was this, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “This is the herald of the Christians. If you had answered him, your Community would have followed Christianity.”

As the Prophet ﷺ travelled on, he passed by an old man who was some distance away from his path saying: “Come hither, (Prophet) Muhammad ﷺ”

Hadrat Jibril عليه السلام : “Nay! Go on, O (Prophet) Muhammad ﷺ !”

The Prophet ﷺ went on and then said: “Who was this, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “This was Allah’s enemy, Iblis. He wanted you to incline towards him.”

He went on and passed by an old woman on the roadside who said: “O (Prophet) Muhammad ﷺ ! Look

at me, I need to ask you something!”

The Prophet ﷺ continued travelling and passed by a woman with bare arms, decked with every female ornament Allah had created.

She said: “(Prophet) Muhammad ﷺ! Look at me, I need to ask you something.” But he did not look at her.

Then he ﷺ said: “Who was this, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “This was the world (al-dunya). If you had answered her, your Community would have preferred the world to the hereafter.”

Reaching the Heavenly Gates

The Prophet al Mashhood ﷺ began his ascent with Hadrat Jibril عليه السلام until they arrived at the first gate of the heavens, known as **Bab al-Hafaza**. This gate, a threshold of awe-inspiring grandeur, marked the entrance to the nearest heaven, where celestial wonders awaited. Standing guard at the gate was the noble angel Ismaeel عليه السلام , who is the custodian of the nearest heaven. He inhabits the wind. He never ascended to the heaven nor descended to earth. In front of him stood seventy thousand angels, each angel commanding an army of seventy thousand more.

Angel Jibril عليه السلام : open the door

Angel Ismaeel عليه السلام : “Who is this?”

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Angel Jibril عليه السلام : "Jibril."

Angel Ismaeel عليه السلام : "Who is with you?"

Angel Jibril عليه السلام : Prophet "Muhammad ﷺ."

Angel Ismaeel عليه السلام : "Has he been sent for?"

Angel Jibril عليه السلام : "Yes."

Angel Ismaeel عليه السلام : "Welcome to him, from his family! May Allah grant him long life! A brother and deputy, and what an excellent brother and deputy! What an excellent visit this is!"¹

The gate was opened, The scene was one of reverence and majesty, as the gates of Bab al-Hafaza prepared to open, He has entered in First Heaven, ushering the Prophet al Mashhood ﷺ into the first of the heavenly realms—a step closer to the ultimate meeting with his Lord.

Angels Welcoming Imam ul ambiya ﷺ

Then the good news of the ascension of the Holy Prophet ﷺ was given to those in heaven. The angels were told that the he ﷺ will be ascended soon. They were waiting for the arrival of the Holy Prophet ﷺ. Among them were angels who had awaited this

¹ Sahih Bukhari

moment since the beginning of creation,. Some extended their wings in symbolic salutation, while others stood motionless, their forms glowing with a light that reflected their overwhelming joy and respect. As Hadrat Jibril عليه السلام led the way, the Prophet ﷺ, in his gentle humility, acknowledged their greetings with a serene nod, his presence illuminating the heavens further.

Messenger of Allah ﷺ : I saw a group of angels in this sky who were standing in rows reciting a tasbih. O Jibril عليه السلام is this the worship of these angels.

Angel Jibril عليه السلام : this is their worship from the day the sky was created, and they will continue to engage in this worship until the Day of Resurrection. Pray to the Allah Almighty to grant their worship as a benefit to your Ummah.

Messenger of Allah ﷺ Pray to the Allah Almighty for this and asked : how many of these angels there will be ?

Angel Jibril عليه السلام : no one knows their number except Allah.²

The First Heaven was a realm of serene light and purity. With Feature of Radiance of welcoming angels, symbolizing entry into divine realms. Imagery of Glimmering stars, soft celestial glow, and welcoming gates.

The First Heaven was a realm of serene light and purity.

² Ma'arij al-Man'h 3 p. 133

With Feature of Radiance of welcoming angels,
symbolizing entry into divine realms. Imagery of
Glimmering stars, soft celestial glow, and welcoming
gates.

* * *

MEETING WITH PROPHETS

First Prophet met the Last Prophet

As the Prophet al Mashhood ﷺ ascended he first encountered was the forefather of humanity, Prophet Adam عليه السلام , He was standing in a place of honor, his noble stature radiating both wisdom and humility. Around him, at Right great dark masses and a gate exuding a fragrant smell, and on his left great dark masses and a gate exuding a foul, putrid smell. Whenever Prophet Adam عليه السلام looked to his right he would smile and be happy, and whenever he looked to his left he would be sad and weep. Prophet Adam عليه السلام held for all of his children, even those who had strayed.

When Prophet al Mashhood ﷺ saw he asked: "What is this, O Jibril عليه السلام ?"

Angel Jibril عليه السلام : "This is your father Prophet Adam عليه السلام and the dark throngs are the souls of his children. Those on the right are the people of Paradise and those on the left are the people of the Fire. Whenever he looks to his right he smiles and is glad, and whenever he looks to his left he is sad and weeps. The door to his right is the gate of Paradise. Whenever he sees those of his offspring enter it he smiles happily. The door to his left is the gate of Hell-Fire. Whenever he sees those of his offspring enter it he weeps sadly."

The Prophet ﷺ move forward and greeted Prophet Adam

عليه السلام , who welcomed him warmly, saying: Welcome to the righteous son and the righteous Prophet!”¹

It was a moment of connection between the first Prophet and the Seal of the Prophets, united in their shared mission to bring humanity closer to Allah.

Second heaven

Then they ascended to the second heaven, a realm beyond the comprehension of the earthly mind. The grandeur of the gate and the reverence in the air signified the sanctity of the moment. Angel Jibril عليه السلام asked for the gate to be opened.

Angel Jibril عليه السلام : open the door

Gate Guard : “Who is this?”

Angel Jibril عليه السلام : Jibril.”

Gate Guard : “Who is with you?”

Angel Jibril عليه السلام : Prophet “Muhammad ﷺ.”

Gate Guard : “Has he been sent for?”

Angel Jibril عليه السلام : “Yes.”

¹ Al-Razī, Asas al-Taqdīs, as quoted by al-Kawtharī in Dafʿ Shubah al-Tashbīh

At this, the gatekeeper, overjoyed, welcomed the Prophet ﷺ: “Welcome to him, from his family! May Allah grant him long life! A brother and deputy, and what an excellent brother and deputy!

The Second Heaven was a Tranquility and abundance. With A realm of peace, adorned with silver light and vibrant gardens. Silvery hues, cascading streams, and ethereal clouds.

Last Prophet met Second Last Prophet

The gate was opened. When they came in they saw the sons of the two sisters: Prophet Isa عليه السلام and Prophet Yahya عليه السلام . They resembled each other in clothing and hair. Each had with him a large company of his people. Prophet Isa عليه السلام was curly-haired, of medium build, leaning towards fair complexion, with hair let down as if he were coming out of the bath.²

Imam ul ambiya ﷺ greeted them and they returned his greeting.

Then they said: “Welcome to the righteous brother and the righteous Prophet!” Then they invoked for goodness on his behalf.

This encounter underscored the sacred bond that exists among the Prophets, transcending time and place.

² Al-Qarī, Jam‘ al-Wasa’il (p 209

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Third heaven

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After this the Imam ul ambiya ﷺ and Angel Jibril عليه السلام ascended to the third heaven. Angel Jibril عليه السلام asked for the gate to be opened.

Angel Jibril عليه السلام : open the door

Gatekeeper : "Who is this?"

Angel Jibril عليه السلام : Jibril."

Gatekeeper : "Who is with you?"

Angel Jibril عليه السلام : Prophet "Muhammad ﷺ."

Gatekeeper : "Has he been sent for?"

Angel Jibril عليه السلام : "Yes."

At this, the gatekeeper, overjoyed, welcomed the Prophet ﷺ : "Welcome to him, from his family! May Allah grant him long life! A brother and deputy, and what an excellent brother and deputy!

The third Heaven was a Beauty and vitality. With Trees laden with fruits, representing sustenance and abundance. A landscape of lush orchards, glowing fruits, and fragrant air.

Angel Jibril عليه السلام : "Yes, you should also pray to the

Almighty to grant worship in this way to your Ummah."

At that time, the Holy Prophet ﷺ prayed to grant my ummah a share in this worship.³

Angels in Sujud

There you saw many angels lying prostrate in rows. You greeted them. The angels, hearing the salutation, slowly lifted their heads, and answered the salutation and then went back into Sujud. their devotion uninterrupted, as if their very existence was tied to this act of worship.

Imam ul ambiya ﷺ : Is this is the prayer of the angels of this heaven ?

Angel Jibril عليه السلام : "Yes, O Messenger of Allah ﷺ. This is their worship, assigned to them by Allah Almighty. From the moment they were created, they have remained in this state of Sujud, glorifying their Lord. They will continue this act of worship until the Day of Judgment, never tiring, never faltering." You should also pray to Allah Ta'ala to grant him a share of such worship.

Imam ul ambiya ﷺ then prayed for it

The Most Beautiful Prophet ﷺ

The gate was opened. When they came in they Prophet

³ Ma'araj-ul-Nabawa vol. 3 p. 128

Yusuf عليه السلام, and with him stood a large company of his people. He was the most handsome creation that Allah al gaffar had ever created and he surpassed people in beauty the way the full moon Surpasses all other stars. Prophet Yusuf عليه السلام had been granted the gift of beauty.

Imam ul ambiya ﷺ : "Who is this, O Jibril عليه السلام?"

Angel Jibril عليه السلام : "Your brother Yusuf عليه السلام."

The Prophet ﷺ greeted him and he returned his greeting and said: "Welcome to the righteous brother and the righteous Prophet!" Then he invoked for goodness on his behalf.

Fourth heaven

Following this, Angel Jibril عليه السلام and Imam ul Ambiya ﷺ ascended to the Fourth Heaven. عليه السلام, Angel Jibril, requested that the gate be opened.

Jibril Angel عليه السلام: Open the door.

Gatekeeper: "Who is this?"

Jibril Angel عليه السلام: Jibril

Gatekeeper: "Are you with anyone?"

Angel Jibril: Prophet "Muhammad ﷺ"

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Gatekeeper : “Has he been sent for?”

Angel Jibril عليه السلام: “Yes.”

The gatekeeper was ecstatic and greeted the Prophet ﷺ with the words, "Welcome to him, from his family! I pray that Allah gives him a long life! A brother and a deputy, and what a great one they are!

The Fourth Heaven was a Divine wisdom and knowledge. A place of luminous orbs and reflective light, signifying enlightenment. Shimmering golden orbs and pathways of wisdom.

A Ascended Prophet

As the gate opened before them, Prophet al-Mashhood ﷺ and Hadrat Jibril عليه السلام entered, and their eyes beheld a scene of profound significance. There stood **Prophet Idris** عليه السلام, exalted and elevated by Allah to a **lofty place**, his presence shining with divine light and dignity. Prophet Idris عليه السلام, a man of great wisdom and piety, stood in a position of honor, elevated far above the earthly realm. His exaltation was a testament to his unique status among the Prophets, for Allah had granted him a place of high esteem in the heavens.

Imam ul ambiya ﷺ greeted him and he returned his greeting and said: “Welcome to the righteous brother and the righteous Prophet!” Then he invoked for goodness on his behalf.

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Fifth heaven

In the Fifth heaven, Gatekeeper, overjoyed, welcomed the Prophet ﷺ : “Welcome to him, from his family! May Allah grant him long life! A brother and deputy, and what an excellent brother and deputy!

The fifth Heaven was a Fortitude and inner strength. The Beaming rays and majestic structures representing strength and resilience. A realm filled with towering mountains, soft rays, and auras of gold.

The gate was opened. When they came in they saw Prophet Harun عليه السلام. Half of his beard was white and the other half black. It almost reached his navel due to its length. Surrounding him were a company of the children of Israel listening to him as he was telling them a story.

Imam ul ambiya ﷺ : “Who is this, O Jibril عليه السلام ?”

Angel Jibril: “This is the man beloved among his people, Prophet Harun عليه السلام.”

Imam ul ambiya ﷺ greeted him and he returned his greeting and said: “Welcome to the righteous brother and the righteous Prophet!” Then he invoked for goodness on his behalf.

A seeds and a scent

They traveled until they reached a people who plant seeds in the ground in a day and reaped in a day. Every time they reaped, their harvest would be build up again

as before.

Prophet al Mashhood ﷺ : O Jibril عليه السلام ! What is this?”

Hadrat Jibril عليه السلام : These are al-mujahidun, those who strive in the path of Allah the Exalted. Every good deed of theirs is multiplied for them seven hundred times, and whatever they spend returns multiplied.”

The Prophet ﷺ then noticed a fragrant wind and said: “O Jibril عليه السلام , what is this sweet scent?”

Hadrat Jibril عليه السلام : This is the scent of the lady who combed the hair of Firawn’s, daughter and that of her children. As she combed the hair of Firawn’s daughter the comb fell she said: “Bismillah ta’isa Firawn – In the name of Allah, perish Firawn!”

Whereupon Firawn daughter said: “Do you have a Lord other than my father?” She said yes.

Firawn’s daughter : “Shall I tell my father?”

She said: yes.

She told him and Firawn summoned her and said: “Do you have a Lord other than me?”

She replied: “Yes, my Lord and your Lord is Allah.”

This woman had two sons and a husband. Firawn

summoned them and he began to entice the woman and her husband to give up their religion, but they refused.

Firawn: “Then I shall have you killed.”

She replied: “Please bury us all together in a single grave if you kill us.”

Firawn: Granted, and it is your right to ask us.”

He then ordered that a huge cow made of copper be filled with boiling liquid and that she and her children be thrown into it. The children were taken and thrown in one after the other. The second and youngest was still an infant at the breast. When they took him he said: Mother! fall and do not wait for verily you are on the right.” Then she was thrown in with her children.⁴

Sixth heaven

After that, they reached the sixth heaven. Gatekeeper, overjoyed, welcomed the Prophet ﷺ “Welcome to him, from his family! May Allah grant him long life! A brother and deputy, and what an excellent brother and deputy!

The Sixth Heaven was a Grace and divine artistry. A domain adorned with vibrant colors, highlighting divine creativity. Vivid rainbows, intricate patterns, and flowing rivers.

⁴ Al Mustadrak Imam Hakim Volume 3 p 556, Tabaqat al Hanabila, al-Mirqat

Habibullah met Kalimullah

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As they went in the Imam ul ambiya ﷺ saw Prophet Musa عليه السلام a tall man with brown complexion, with abundant hair. If he had two shirts on him, still his hair would exceed them. The Imam ul ambiya ﷺ greeted him and he returned his greeting and said: “Welcome to the righteous brother and the righteous Prophet!”

Then Prophet Musa عليه السلام invoked for goodness on his behalf and said: “The people claim that among the sons of Prophet adam عليه السلام, I am more honored by Allah than this one, but it is he who is more honored by Allah than me!”

As the Imam al-Ambiya ﷺ reached Prophet Musa عليه السلام, he noticed the tears in his eyes

Imam ul ambiya ﷺ : “What is it that makes you weep?”

Prophet Musa عليه السلام : I weep because a child that was sent after me will cause more people to enter Paradise from his Community than will enter from mine. The children of Israel claim that among the children of Prophet adam عليه السلام, I am the one most honored by Allah, but here is one man among the children of Prophet adam عليه السلام who has come after me in the world while I am in the next world, and is more honored. If he were only by himself I would not mind, but he has his Community with him!”

* * *

The words of Prophet Musa عليه السلام were filled with both awe and a tinge of sadness, as he realized that the Prophet Muhammad ﷺ, though coming after him in the world, would have a far greater impact, leading a vast number of people to Paradise. What moved Prophet Musa عليه السلام to tears was not only the immense honor granted to the Prophet ﷺ, but also the great mercy that would encompass the Prophet's ﷺ entire **Ummah** his followers who would enter Paradise in such vast numbers. This moment illustrated the deep respect that the other Prophets held for Prophet al mashood ﷺ and the profound unity of the prophetic mission each Prophet understanding their place in the divine plan and rejoicing in the ultimate success of the final Prophet's ﷺ mission.

Ummah of Imam ul ambiya ﷺ

The gate was opened. The Imam ul ambiya ﷺ passed by Prophets who had with them less than ten followers in all, while others had a large company, and others had not even one follower. These varied scenes reflected the immense struggles and challenges faced by each Prophet in their mission.

Then he saw a huge dark mass that was covering the firmament.

Imam ul ambiya ﷺ : “What is this throng?”

Angel Jibril عليه السلام : “This is Prophet Musa عليه السلام and his

people. Now raise your head and look.”

He raised his head and saw another huge dark mass that was covering the firmament from every direction he looked.

Angel Jibril عليه السلام : “These are your Community, and besides these there are seventy thousand of them that will enter Paradise without giving account.”

The celestial masses of his followers stood as a testament to the enduring impact of his message and the immense reward Allah had promised his followers. This revelation not only demonstrated the vastness of his Ummah but also highlighted the immense mercy of Allah, who would grant these seventy thousand souls entry into Paradise without reckoning, simply due to His infinite grace. This moment served as a reminder of the Prophet's ﷺ unparalleled status and the boundless mercy that would be bestowed upon his followers in the Hereafter.

Seventh heaven

Then they ascended to the Last and seventh heaven

Angel Jibril عليه السلام

The gatekeeper was ecstatic and greeted the Prophet ﷺ with the words, "Welcome to him, from his family! I pray that Allah gives him a long life! A brother and a deputy, and what a great one they are!

The Seventh Heaven was a Proximity to the Divine Throne. A sublime and majestic atmosphere filled with indescribable beauty. Radiant light, subtle divine sounds, and celestial horizons stretching endlessly.

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Habibullah met Khalilullah

The gate was opened. The Imam ul ambiya ﷺ saw Prophet Ibrahim عليه السلام the Friend sitting at the gate of Paradise on a throne of gold the back of which was leaning against the Inhabited House (al-bayt al-mamur). With him were a company of his people.

The Prophet ﷺ greeted him and he returned his greeting and said: “Welcome to the righteous son and the righteous Prophet!”

Prophet Ibrahim عليه السلام :Convey my greetings to your Ummah and Order your Community to increase their seedlings of Paradise for its soil is excellent and its land is plentiful.”

Imam ul ambiya ﷺ : “What are the seedlings of Paradise?”

Prophet Ibrahim عليه السلام : “ la hawla wala quwwata illa billah aliyil azeem- There is no change nor might except with Allah the Exalted, the Almighty!”

With Prophet Ibrahim عليه السلام were sitting in a company of people with pristine faces similar to the whiteness of a blank page, and next to them were people with something in their faces. The latter stood and entered a river in which they bathed. Then they came out having purified some of their hue. Then they entered another river and bathed and came out having purified some more. Then they entered a third river and bathed and

purified themselves and their hue became like that of their companions. They came back and sat next to them.

Prophet al Mashhood ﷺ : “O, Jibril عليه السلام , who are those with white faces and those who had something in their hues, and what are these rivers in which they entered and bathed?”

Angel Jibril عليه السلام : “The ones with white faces are a people who never tarnished their belief with injustice or disobedience; those with something in their faces are a people who would mix good deeds with bad ones, then they repented and Allah relented towards them. As for these rivers, the first is Allah’s mercy.⁵

Place of ummah

Angel Jibril عليه السلام : This is your place and the place of your ummah.”

He saw that his Ummah were divided onto two halves: one half were wearing clothes that seemed as white as a blank page, the other were wearing clothes that seemed the color of ashes or dust. He entered the Inhabited House and those who were wearing the white clothes entered with him. Those that wore ash-colored clothes were no longer able to see him, and yet they were in the best of states. The Prophet ﷺ prayed in the Inhabited House together with those of the believers that were with him. Every day seventy

⁵ musannaf ibn abi shaibah Vol 11

thousand angels enter the Inhabited House, who shall never return to it until the Day of Resurrection. The angels who have entered it never see it again. This House is exactly superposed to the Kaaba. If one stone fell from it, it would fall on top of the Kaaba.

Voice of Jannah

Imam ul ambiya ﷺ came to a valley in which he breathed a sweet, cool breeze fragrant with musk and he heard a voice.

He ﷺ said : “What is this, O Jibril عليه السلام , ?”

Angel Jibril عليه السلام : “This is the voice of Jannah saying:

O my Lord, bring me what You have promised me! Too abundant are my rooms, my gold-laced garments, My silk, my brocades, my carpets, my pearls, my corals, My silver, my gold, my goblets, my bowls, my pitchers, My couches, my honey, my water, my milk, my wine!

And the Lord says: You shall have every single Muslim man and woman, Every believing man and woman, Everyone who has believed in Me and My Messengers And did excellent deeds Without associating a partner with Me Nor taking helpers without Me! Anyone who fears Me shall be safe, And whoever asks of Me, I shall give him, And whoever loans Me something, I shall repay him, And whoever relies upon Me, I shall suffice him! I am Allah beside Whom there is no God.

I never fail in My promise. Successful indeed are the believers. So blessed be Allah, the best of Creators!

* * *

Jannah : I accept.”

PROPHET AL MASHHOOD ﷺ'S VISIT TO HELL

As the Prophet al-Mashhood ﷺ was led to the edge of the infernal realm, the atmosphere grew heavier. The light that surrounded him seemed to contrast starkly with the oppressive darkness and fiery glow ahead. Hadrat Jibril عليه السلام walked beside him, his expression solemn and his voice subdued, for what lay before them was not a realm of peace, but one of torment—a realm created for justice.

Voice of Jahannam

Imam ul ambiya ﷺ came to a valley in which he heard a detestable sound and smelled a foul wind.

He ﷺ said: : “What is this, O Jibril عليه السلام, ?”

Angel Jibril عليه السلام : “This is the sound of Hell-Fire saying:

O Lord, give me what You promised me! Abundant are my chains, my yokes, my punishments, My fires, my thistles, my pus, my tortures! My depth is abysmal, my heat unbearable! Therefore give me what You promised me!

And the Lord replies: You shall have every idolater and idolatress, Every disbelieving man and woman, every foul one, And every tyrant who does not believe in the Day of Reckoning! ”

Jahannam : I accept.”¹

* * *

Maalik The Angel

All the angels he met there, greeted him with smiles and the greatest amount of cheerfulness and joy and prayed (Dua) for the well-being of Imam ul ambiya ﷺ among them, however, was one angel who even though he met him and gave him Dua, he did not smile.

Imam ul ambiya ﷺ : who this angel was,

Angel Jibril عليه السلام : he was Maalik, the door-keeper of Jahannam. If he had ever smiled at anyone before or after you, he would certainly have smiled when meeting you. But (The truth is that) he does not smile.

Imam ul ambiya ﷺ : asked him to show me the Jahannam.

Angel Jibril عليه السلام : “O Maalik! show Prophet ﷺ the fire of Jahannam”.

He lifted the lid of Jahannam and immediately the flames of the fire leaped from the top.

Imam ul ambiya ﷺ : “O’ Jibril عليه السلام! tell him to order Jahannam back to its place”.

At the instruction of Jibril عليه السلام, the angel at once ordered the fire back to its place and replaced the lid over it.

¹ DALAIL_UN_NUBOWAH_VOL_1 p504

As the Prophet ﷺ entered, he beheld the horrific sights of Hell. The flames reached out like living creatures, twisting and rising, seeking to consume all within their reach. He saw rivers of molten fire flowing endlessly, their currents carrying the cries of those who were cast within. Chains of iron, glowing red-hot, were dragged across the ground by unseen forces.

Farz Salat

Then the Prophet al Mashhood ﷺ He saw a group of people subjected to a shocking and agonizing punishment: their heads were being smashed repeatedly. Each time their heads shattered, they miraculously returned to their original state, only for the punishment to begin anew, in an unending cycle without delay

Prophet al Mashhood ﷺ : “O Jibril عليه السلام , who are these people?”

Hadrat Jibril عليه السلام : “These are the people whose heads were too heavy [on their pillows] to get up and fulfill the Farz Salat.”

Putrid meat

Then he saw a people who had in front of them excellent meats disposed in pots and also putrid, very unpleasant meat, and they would eat from the foul meat and not touch the good meat.

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Prophet al Mashhood ﷺ : “What is this, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “These are the men and women from your Community who had an excellent, lawful wife at home and who would go and see an infamous woman and spend the night with her; and the women who would leave her excellent, lawful husband to go and see an infamous man and spend the night with him.”

Passers-by

Then they came to a plank in the middle of the road which not even a piece of cloth nor less than that could cross except it would be pierced.

Prophet al Mashhood ﷺ : “What is this, O Jibril عليه السلام , ?”

Hadrat Jibril عليه السلام : “This is what happens to those of your Community who sit in the middle of the road and harm passers-by” and he recited:

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتُضِلُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُوتَهَا عَوجًا ۖ وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرْتُمْ ۚ وَانظُرُوا
كَيْفَ كَانَ عَقِيبَةُ الْمُفْسِدِينَ ۚ ٨٦

And do not lie in ambush on every road—threatening and hindering those who believe in Allah from His Path and striving to make it appear crooked. Remember when you were few, then He increased you in number.

And consider the fate of the corruptors!²

* * *

River of blood

Prophet al Mashhood ﷺ : saw a man swimming in a river of blood and he was being struck in his mouth with rocks which he then swallowed.

Prophet al Mashhood ﷺ : “What is this, O Jibril عليه السلام ؟”

Hadrat Jibril عليه السلام : “This is what happens to those who eat usury(riba).”

Then the Prophet al Mashhood ﷺ went on for a little while. He saw groups of people who had bellies as large as houses, and there were snakes in them which could be seen through their skins. Every time one of those people stood up he would fall again and he would say: “O Allah, don’t make the Hour of Judgment rise yet!” Then they meet the people of Fir’awn on the road and the latter trample them underfoot.

Prophet al Mashhood ﷺ : “I heard them clamoring to Allah.” O Jibril عليه السلام, who are these?”

Hadrat Jibril عليه السلام : “They are those of your Community who eat up usury (al-riba). They cannot stand up except in the manner of those whom Shaytan touches with possession.”

² Verse 86 of Surah Al-A'raf in the Quran

People's trusts

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Then he saw a man who had gathered a massive stack of wood, so heavy and overwhelming that he struggled under its weight. Yet, despite his inability to carry it, he continued adding more wood to the pile, oblivious to his growing burden.

Prophet al Mashhood ﷺ : “What is this, O Jibril عليه السلام ؟”

Hadrat Jibril عليه السلام : “This is a man from your Community who gets people's trusts when he cannot fulfill them, yet he insists on carrying them

lips were being sliced

He then saw people wthier tongues and lips were being sliced repeatedly with sharp metal knives. Each time the cuts were made, their tongues and lips would return to their original state, only to be sliced again in an unending cycle of agony.

Prophet al Mashhood ﷺ : “What is this, O Jibril عليه السلام ؟”

Hadrat Jibril عليه السلام : “These are the public speakers of division in your Community: they say what they do not do.”

Scratching Faces

Then he passed by people who engaged in a horrifying act of self-inflicted pain. With sharp nails made of

copper, they scratched their own faces and chests relentlessly, tearing at their flesh in anguish.

Prophet al Mashhood ﷺ : “Who are these, O Jibril عليه السلام ?”

Hadrat Jibril عليه السلام : “These are the ones who ate the flesh of people and tarnished their reputations.”

A huge bull

Then he saw Before him was a small hole, and from within it emerged an enormous bull, its size vastly outstripping the tiny opening it had exited. Once the bull was out, it began desperately trying to re-enter the hole, pushing and straining, but it was utterly unable to return.

Prophet al Mashhood ﷺ : “Who are these, O Jibril عليه السلام ?

Hadrat Jibril عليه السلام : “This is the one in your Community who tells an enormity, then he feels remorse to have spoken it but is unable to take it back.”³

Rotten meat

Then the Prophet al Mashhood ﷺ continued for a little while. He saw a tablespread in which there were pieces of good meat which no one approached, and another

³ Al-Shamī

tablespread in which were pieces of rotten meat which stank, surrounded by people who were eating it.

Prophet al Mashhood ﷺ : “ O Jibril عليه السلام, who are these?”

Hadrat Jibril عليه السلام : “These are those of your Community who abandon what is lawful and proceed to what is unlawful.”

Injustice upon orphans

Then the Prophet al Mashhood ﷺ went on for a little while. He saw groups of people whose lips resembled the lips of camels. Their mouths were being pried open and they would be stoned. A rock from Hell-Fire was placed in their mouths and then it would come out again from their posteriors.

Prophet al Mashhood ﷺ : “I heard them clamoring to Allah.” O Jibril عليه السلام, who are these?”

Hadrat Jibril عليه السلام : “They are those of your Community who eat up the property of orphans and commit injustice. They are eating nothing but a fire for their bellies, and they shall be roasted in it.”

Evil Women

Then the Prophet al Mashhood ﷺ went on for a little while. He saw women suspended by their breasts and others hanging upside down.

* * *

Prophet al Mashhood ﷺ : “I heard them clamoring to Allah.” “Who are these, O Jibril عليه السلام?”

Hadrat Jibril عليه السلام : “These are the women who commit fornication and then kill their children.”

Slanderers

Then the Prophet al Mashhood ﷺ went on for a little while. He saw groups of people whose sides were being cut off for meat and they were being devoured. They were being told: “Eat, just as you used to eat the flesh of your brother.”

Prophet al Mashhood ﷺ : O Jibril عليه السلام, who are these?”

Hadrat Jibril عليه السلام : “They are the slanderers of your Community who bring shame to others.”

Alcoholic

The Prophet al Mashhood ﷺ went on and saw that some people who had black faces and blue eyes. Their lower lip hung on the feet, and the upper lip went over the head. The yellow water of hellfire was poured into the bowls of fire. Even pus and blood dripped from their mouths, and they brayed and brayed like donkeys.

Prophet al Mashhood ﷺ : Who are these people?”

Hadrat Jibril عليه السلام : These are the people who used to

drink alcohol in life

Lyer

The Prophet al Mashhood ﷺ went on and saw that some people whose tongues were pulled out from the mace, and their shapes were distorted into a hundred like shapes. They are in torment from head to toe.

Prophet al Mashhood ﷺ : Who are these people?"

Hadrat Jibril عليه السلام : these are the people who used to bear false witness, used to lie.⁴

Murderer

The Prophet al Mashhood ﷺ went on and saw that some people who were being slaughtered by the angels with knives of fire, and black blood was flowing from their throats.

Hadrat Jibril عليه السلام : said these are the people who used to kill unjustly. Allah Ta'ala says, A person who kills a believer intentionally and knowingly while knowing that this killing is lawful, then his punishment is fixed in hell. He will remain in it forever, and upon him is the wrath of Allah, and upon him is the curse of Allah, and because of his sin, he is guilty of such a crime. It has been committed that Allah has prepared a great punishment for this criminal.

⁴ AR Riyaz al-nazara p. 214

Forest of fire

Then The Prophet al Mashhood ﷺ saw some people who were imprisoned in the forest of fire. Fire would burn them, and then they would be healed. After sometime, the fire would burn them again and so on.

Hadrat Jibril عليه السلام : These are the people who are disobedient to their parents.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْكِبَرُ أَخَذَهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آيِبٌ وَلَا يَشْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۚ ٢٤ رَبُّكُمْ أَعْلَمُ بِمَا فِي سُوءِكُمْ ۖ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۚ ٢٥﴾

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them even ‘ugh,’ nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.” Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who constantly turn to Him.⁵

Mega giant angels

As he ﷺ moved forward, he saw an angel sitting on a chair. It has seventy thousand wings. If he spreads one wing, it will cover the entire world from east to west. Around this angel there were also angels of great size.

⁵ quran Surah Al-Isra, 17:23, 25

Even one of them had a length of twelve hundred years.

The Prophet al Mashhood ﷺ then Saw people hanging in the air with flames coming out of their noses, eyes and ears. These Mega giant angels were assigned to each of them. Who had fire hammers in their hands. There were such big hammers that each hammer had seventy branches. If a branch falls on the mountain of Abu Qais, it will crumble. The two angels used to punish him with this hammer, when they were struck by the hammers, their bodies crumbled. Then they return to their original state

Hadrat Jibril عليه السلام : "They are cheaters and hypocrites People

Half of fire and half of ice

Then Prophet al Mashhood ﷺ saw an angel in the form of a man whose upper body was of fire and the lower half of ice. Fire does not melt ice, and ice does not melt fire. It was extinguished. This angel was Reciting: Glory be to Him who united snow and fire, uniting your righteous servants.

Prophet al Mashhood ﷺ : Who are this ?"

Hadrat Jibril عليه السلام: Allah Almighty has created this angel with His perfect power, and this angel is sent to the clouds; wherever Allah Almighty intends, this angel takes the clouds to that place. The name of this angel is Raad. The meaning is thunder, and this angel also drives the clouds away when he wants and chases them away. The roar that is produced by the thunder.

It is also called thunder.

The Prophet al Mashhood ﷺ witnessed many the punishments of those who had turned away from Allah's guidance. Each torment was tailored to the sins committed in the world, a stark reminder of the justice of the Almighty. He saw:

The arrogant being crushed under enormous weights, their cries echoing as the burdens grew heavier with every moment.

The liars and slanderers having their tongues and lips sliced repeatedly with sharp, burning blades. The greedy and miserly being engulfed in flames while clutching molten wealth that melted into their hands. The oppressors begging for mercy as the fire consumed them, but receiving none. The Prophet ﷺ, though steadfast, could not help but feel a profound sorrow for these souls. With each scene, his heart shuddered with mercy for his Ummah, and he was reminded of his role as a Warner and Guide to lead humanity away from this terrible fate.

A JOURNEY BEYOND CREATION

Arrival at Sidrat-ul-Muntaha

As the journey ascended beyond the heavens, Prophet al-Mashhood ﷺ reached the pinnacle of the heaven, where he beheld a sight unlike anything his blessed eyes had seen before, the Lote Tree of the Furthest Boundary. This was the point where no creation had ventured beyond, a realm of divine mystery and absolute sanctity.

There ends whatever ascends from the earth before it is seized, and whatever descends from above before it is seized. It is a tree from the base of which issue rivers whose water is never brackish, and rivers of milk whose taste does not change after it is drunk, and rivers of wine which brings only pleasure to those who drink it, and rivers of purified honey. Someone on his mount could travel under its shade for seventy years and still not come out of it. The lotus fruit that grows on it resembles the jars of Hajar. Its leaves are shaped like the ears of the she-elephant, and each leaf could wrap up this Community entirely. one of its leaves could wrap up all creatures. On top of each leaf there was an angel who covered it with colors which cannot be described. Whenever he covered it by Allah's order it would change.¹ It would turn into sapphire and chrysolite, the beauty of which is impossible for anyone to praise according to its merit. On it alighted moths of gold. The Prophet ﷺ advanced closer, and the tree began to glow brighter, as if it welcomed the arrival of the most beloved of all creation. It was here

¹ Al-Qarī, al-Mirqat

that he witnessed the unfathomable, signs of Allah's greatness that no mind could comprehend.²

Two Rivers of Jannah

From the base of the tree issued two rivers:

Prophet al Mashhood ﷺ : "While walking in Jannah, I suddenly found myself along such a river on whose banks were such domes of pearls which were empty in the center (i.e. the whole dome consisted of just one pearl)³

Prophet al Mashhood ﷺ : What are these, O Jibril عليه السلام ?

Angel Jibril عليه السلام : As for the hidden ones, they are two rivers of Jannah. The visible ones are the Nile and the Euphrates.⁴

At the base of the tree ran a source called Salsabīl. From it issued two rivers: one is the Kawthar. Its flowing impetuously, roaring, at the speed of arrows. Near it were pavilions of pearl (lu'lu'), sapphire (yaqut), and chrysolite (zabarjad) on top of which nested green birds more delicate than any you have ever seen. On its banks were vessels of gold and silver. It ran over pebbles made of sapphire and emerald (zumurrud). Its water was whiter than milk."

² Sahih Muslim Book 001, Number 0329:

³ Sahih Bukhari

⁴ Al-Nawawī, Sharh Sahih Muslim (3:20)

The Prophet ﷺ then saw the Kawthar and on its banks were domes of hollowed pearl. The soil of its banks was extremely fragrant musk, The rivers flowed with clarity and purity that no earthly water could compare to. Al-Kawthar, shimmering like liquid light, symbolized abundance and endless blessings. Its water was whiter than milk, sweeter than honey, and cooler than ice. It was promised to the Prophet ﷺ as a gift in this world and the next, a testimony of Allah's boundless love for him.

The second river, Salsabil, flowed with a gentle melody, its waters sparkling with the fragrance of musk. The blessed companions of Paradise would drink from this river, finding in its taste a delight that filled their hearts with eternal joy and satisfaction.

The Prophet ﷺ took one of the vessels and scooped some water and drank. It was sweeter than honey and more fragrant than musk.

Angel Jibril عليه السلام : This is the river which Allah has given you as a special gift, and the other river is the River of Mercy.”

Al-Baytul Ma’amoor

Thereafter, the Al-Baytul Ma’amoor was brought before me. He asked Angel Jibril عليه السلام what it was, he replied, “It is the Al-Baytul Ma’amoor wherein seventy thousand angels perform Salaah everyday

Al-Baytul Ma'amoor is located in the seventh heaven,

directly above the Kaaba in Makkah. It is aligned with the Kaaba, symbolizing the unity between the heavens and Earth in worship. It is a place of constant worship, where angels perform prayers and tawaf (circumambulation), similar to how Muslims perform tawaf around the Kaaba. Al-Baytul Ma'moor, thus, represents a bridge between the earthly and celestial realms, emphasizing the eternal devotion of all creation to Allah.

The Final Boundary

As the Prophet ﷺ stood at **Sidrat-ul-Muntaha**, the pinnacle of creation, he turned to his closest celestial companion, Hadrat Jibril عليه السلام, who had guided him through every stage of this miraculous journey. But now, at this sacred threshold, Jibril عليه السلام, the angel who had descended countless times with divine revelation, stop to proceed more.

he Prophet ﷺ : "Why do you stop here, O Jibril?"

Angel Jibril عليه السلام : O Messenger of Allah ﷺ, There are seventy veils of Noor between me and my Lord. If I go near any one of them, if I were to take even a single step beyond this point, I would burn in the radiance of the Divine Light.⁵ This boundary has been set by Allah, and only you have been chosen to go further."

With deep humility and unwavering resolve, the Prophet ﷺ took the final steps forward, entering a

⁵ Kanz-ul-'Ummal, vol. 14, pp. 191, Hadees 39204

realm beyond time, space, and comprehension. As the Prophet ﷺ departed, Angel Jibril عليه السلام remained at the boundary, watching in reverence as his companion advanced into the divine presence. This was a moment that encapsulated the unique station of the Prophet ﷺ, the beloved who was drawn nearer to meet his Lord

The **Beloved of Allah** ﷺ stood at the boundary where all creation ends—**Sidrat-ul-Muntaha**, the Lote Tree of the Utmost Boundary. Beyond this point, no angel, no prophet, no being had ever ventured. Even Jibril عليه السلام, the mighty archangel who had been the Prophet's companion throughout this miraculous journey, could not proceed further.⁶

The Throne of Allah (Arsh)

In the way Prophet al Mashhood ﷺ saw The Throne of Allah is beyond human imagination in size and beauty. Its vastness is a reflection of Allah's infinite power. The Throne is carried by **eight mighty angels**, whose strength and size are beyond comprehension. The distance between his earlobe and his shoulder is like the distance of a journey of 700 years."

"When Allah completed the creation, He wrote in His Book which is with Him on the Throne: 'Indeed, My mercy prevails over My wrath.'"⁷

The Meeting Between Allah Taala and His Beloved Prophet ﷺ

⁶ Bukhari, Kitab-us-Salat, pp. 161, Hadees 349

⁷ Bukhari and Muslim

till having approached his Lord. The Prophet (said: Angel Jibril عليه السلام left me [at a fixed place] and I did not hear voices any longer, and therein I heard the speech of my Lord, to Him Majesty and Glory belong."⁸

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَائِلَتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ١ وَعَائِلَتُنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ٢

Glory be to the One Who took His servant Muhammad ﷺ by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing.⁹

وَهُوَ بِالْأُفُقِ الْأَعْلَى ٧ ثُمَّ دَنَا فَتَدَلَّى ٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ٩

while on the highest point above the horizon, then he approached the Prophet, coming so close that he was only two arms-lengths away or even less.¹⁰

Finally The most sublime and indescribable moment of the Night Journey (Al-Israa wa Al-Mi'raj) was the meeting between Allah, the Lord of the worlds, and His beloved Prophet ﷺ. It was a moment that transcended human understanding, where time, space, and creation itself dissolved into pure Divine presence. It was here, in this sacred, that the Prophet ﷺ witnessed the ultimate truth, a vision reserved for no one else. Then

⁸ Ash Shifa

⁹ Quran surah Al-'Isra' 17:1

¹⁰ Quran Surah An-Najm: 8-9

the Prophet ﷺ saw his Lord, the Most Glorious, the Exalted, The Prophet ﷺ fell in sujood (prostration),¹¹ overwhelmed by the majesty, glory, and infinite light of his Lord. This act symbolized the ultimate humility and submission before the Creator.

At that time his Lord spoke to him and said: “O Muhammad ﷺ!”

Prophet ﷺ : “ Twice at Your service, O Lord!”

Allah Taala : “Ask (sal)!”

The Prophet : You have taken to Yourself Ibrahim عليه السلام as an Dear friend (khalil), and You have given him an immense kingdom. You have spoken to Musa عليه السلام directly, and have given Dawood عليه السلام an immense kingdom and softened iron and subjected the mountains to him. You have given Sulayman عليه السلام an immense kingdom, and subjected the jinn and men and devils to him, as well as the winds, and You have given him a kingdom the like of which no one may have after him. You have taught the Torah and the Evangel, and made him heal those born blind and the lepers, and raise up the dead with Your permission, and You have protected him and his mother from the cursed devil so that the devil had no path by which to harm them!

Allah Taala : “Ask (sal)!”And I have taken you to Myself as My beloved, I have sent you for all people without exception, a bearer of glad tidings and a warner. I have

¹¹ Zaad al-Ma'ad (3:34).

expanded your breast for you and relieved you of your burden and exalted your name, as I am not mentioned except you are mentioned with Me. I have made your Community the best Community ever brought out for the benefit of mankind. I have made your Community a mean and a middle. I have made your Community in truth the first and the last of all Communities. I have made public address (al-khutba) impermissible for your Community unless they first witness that you are My servant and Messenger. I have placed certain people in your Community with Evangels for hearts. I have made you the first Prophet created and the last one sent and the first one heard in My court. I have given you Seven of the Oft-Repeated which I gave to no other Prophet before you. I have given you the last verses of Surah al-Baqara which constitute a treasure from under My Throne which I gave to no other Prophet before you. I have given you al-Kawthar. I have given you eight lots: Islam, Emigration (al-hijra), Jihad, Charity (al-adaqa), Fasting Ramadan, Ordering Good, and Forbidding Evil; and the day I created the heavens and the earth I made obligatory upon you and upon your Community fifty prayers: therefore establish them, you and your Community.¹²

The Gift of Salah

During this sacred encounter, Allah gifted the Prophet ﷺ and his Ummah the command of Salah (prayer). Initially, fifty prayers were prescribed daily, reflecting

¹² Al-Shamī , Ash Shifa

the immense reward and benefit of connecting with Allah. the Prophet ﷺ returned from this encounter, his face radiated with the light of divine closeness. Then the cloud that cloaked him was dispelled and Angel Jibril عليه السلام took him by the hand and sped away with him until he reached Prophet Ibrahim عليه السلام , who did not say anything.

Then the Imam ul ambiya ﷺ reached Prophet Musa عليه السلام who asked:

Prophet Musa عليه السلام : “What did you do ? What obligations did your Lord impose on you and your Community?

Imam ul ambiya ﷺ : “He imposed fifty prayers every day and night on me and my Community.”

Prophet Musa عليه السلام : “Return to your Lord and ask Him to lighten your burden and that of your Community, for, in truth, your Community will not be able to carry it. Verily, I myself have experienced people’s dispositions before you. I tested the Children of Israel and took the greatest pains to hold them to something easier than this, but they were too weak to carry it and they abandoned it. Those of your Community are even weaker in their bodies and constitutions, and in their hearts, their sight, and their hearing.”

Imam ul ambiya ﷺ turned to Angel Jibril عليه السلام to consult him. The latter indicated to him that yes, if he wished, then he could return. The Prophet ﷺ sped back until he reached the Tree and the cloud cloaked him and he fell prostrate.

Then he said:

Imam ul ambiya ﷺ : “My Lord, make lighter the burden of my Community for verily they are the weakest of all Communities.”

Allah Taala : “I have removed five prayers from their obligation.”

Then the cloud was dispelled and the Prophet ﷺ returned to Prophet Musa عليه السلام and told him:

Imam ul ambiya ﷺ : “He has removed five prayers from my obligation.”

Prophet Musa عليه السلام : “Go back to your Lord and ask him to make it less, for in truth your Community will not be able to carry that.”

The Prophet ﷺ did not cease to go back and forth between Prophet Musa عليه السلام and his Lord, while Allah each time reduced it by five prayers, Then This cycle repeated several times, with the number of daily prayers gradually decreasing by ten each time. until Allah Taala says

Allah Taala : “O Muhammad ﷺ .”

The Prophet said: “Twice at Your service, O Lord!”

Allah Taala : Let them be five prayers every day and night, and let every prayer count as ten. That makes fifty prayers. This word of Mine shall not be changed

nor shall My Book be abrogated. Let whoever is about to perform a good deed, even if he does not ultimately do it, receive the reward of doing it, while if he does it, he shall receive it tenfold. Let whoever is about to commit a bad deed, and he does not ultimately do it, let not anything be written against him, while if he does it, let one misdeed be written against him.

The prayers were reduced to five daily prayers, with Allah granting the reward equivalent to fifty prayers. Then the cloud was dispelled and the Imam ul ambiya ﷺ returned to Prophet Musa عليه السلام

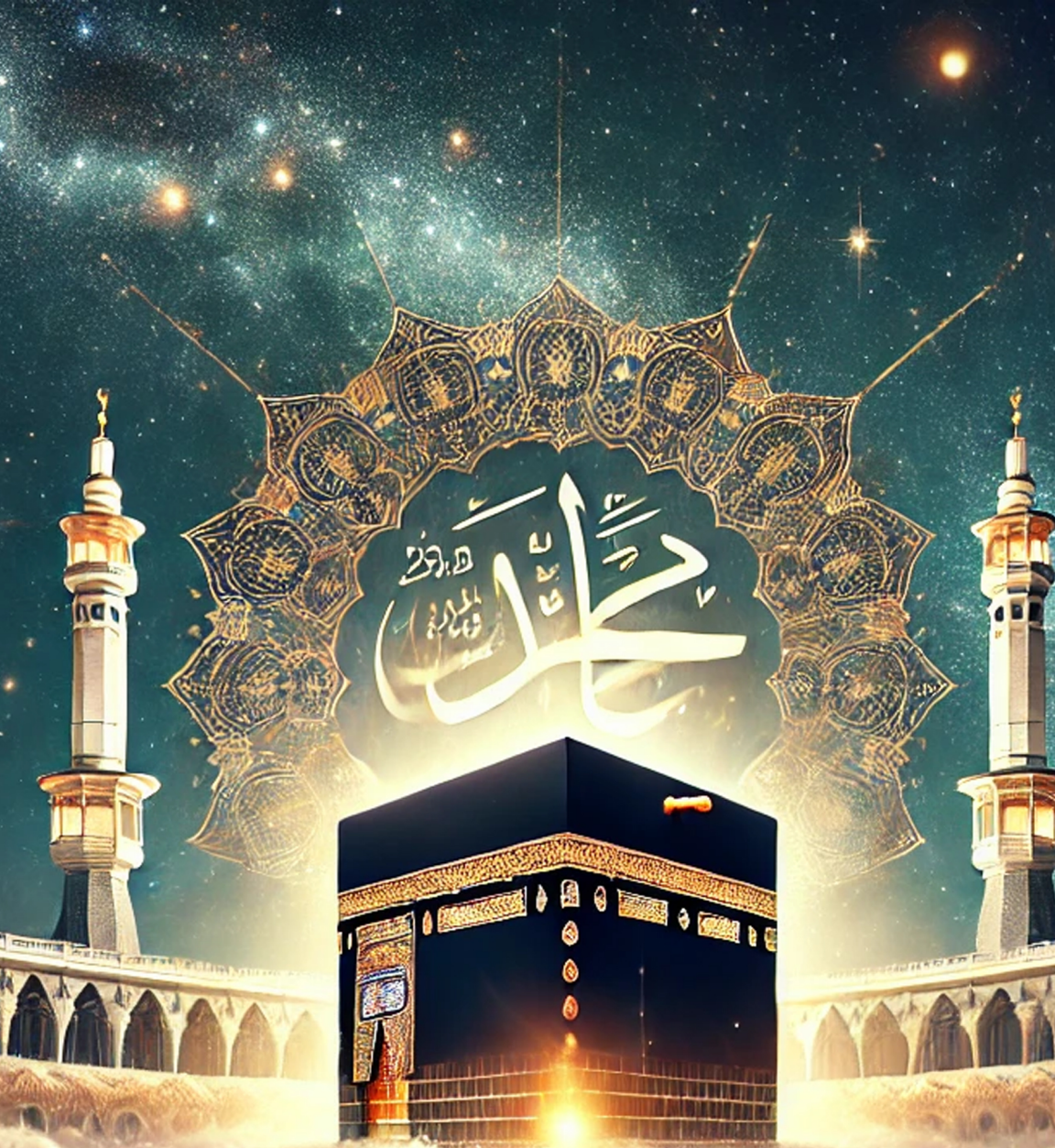
Imam ul ambiya ﷺ : “He has removed five prayers from my obligation.

Prophet Musa عليه السلام : Go back to your Lord and ask him to make it less, for, in truth, your Community will not be able to carry that.”

Imam ul ambiya ﷺ : I have gone back again to my Lord until I feel too shy before Him. Rather, I accept and submit. “I have decreed My obligation and have reduced the burden of My servants.”¹³

Prophet Musa عليه السلام : Return back down in the Name of Allah.”

¹³ Sahih Muslim page 97 Vol. 1



BACK TO EARTH

PART 3

BACK TO EARTH

Standing at the threshold of returning, the Prophet ﷺ turned his gaze one last time to the magnificence of the divine presence. The serenity, radiance, and majesty of what he had witnessed left an everlasting imprint upon his heart.

The Prophet ﷺ rejoined Angel Jibril عليه السلام, who awaited him at the boundary where even angels dare not tread. As they descended, the Prophet ﷺ once again encountered the great Prophets he had met during the journey. Each Prophet offered their farewell, invoking blessings and goodness upon him. Then he mounted the Buraq again and departed.

As the Prophet ﷺ descended back to Earth, he carried with him not just the extraordinary experiences of the heavens but a newfound spiritual strength, divine authority, and the collective legacy of all the Prophets who came before him. The Night Journey (*Isra and Mi'raj*) had not only reaffirmed his rank as the Seal of the Prophets but also imbued him with a unique power—he now embodied the collective virtues and missions of every Prophet sent by Allah. he was the bearer of divine secrets, the bridge between creation and the Creator, and the leader of a unified mission that transcended all Prophethood before him.

Imam ul ambiya ﷺ Empowered Synthesis

The Wisdom of Adam عليه السلام: He returned with the insight to guide humanity, uniting them under the banner of Tawheed, as Adam عليه السلام was the first to teach mankind about Allah.

* * *

The Resilience of Nuh عليه السلام: He returned with The strength to persevere in spreading the truth against the odds, just as Nuh عليه السلام had stood firm for centuries.

That Warner Like Prophet Hud and Saleh عليه السلام: he warned humanity of the consequences of arrogance, disbelief, and oppression, teaching humility as a cornerstone of faith.

The Leadership of Ibrahim عليه السلام: He returned with The ability to unite communities, leading them to worship Allah, and the devotion to call people with unwavering love and care.

The Forgiveness of Yusuf عليه السلام: After years of persecution, He Keeps Forgive enemies, whether they are relative or outsider

The Patience of Musa عليه السلام: He returned with The endurance to face trials and lead his Ummah through difficulties, just as Musa عليه السلام did with the Children of Israel.

The Courage of Prophet Dawud عليه السلام: He returned with the leadership in his strength and justice.

The Justice of Prophet Sulaiman عليه السلام: He returned with the justice and mercy. His influence extended over hearts, far surpassing material dominion.

The Compassion of Isa عليه السلام: He returned with The

mercy and gentleness to heal the hearts of his followers and show them the path to Allah.

In Imam ul ambiya ﷺ, the qualities of all these prophets were combined and perfected. He was a leader like Musa, compassionate like Isa, forgiving like Yusuf, patient like Nuh, and wise like Sulaiman. Yet, he was more than the sum of these traits; he was the most beloved of Allah, the final messenger, and the perfect example for humanity.

Allah Al Gaffar says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.¹

*“In the quiet of the night, the sky opened wide, A
journey so divine, with Jibril as the guide,
From Mecca's sacred land, to the heavens we rise, The
stars shining bright, as the Prophet touches the skies
Oh, the Buraq carries him high, Through the clouds and
the starry sky,
Every step a miracle, every moment a sign, Prophet
ﷺ, in the light divine. .*

*Oh, the night of wonders, the night of light, When the
heavens opened in divine sight.
Through every level, a story unfolds, A tale of faith,*

¹ Quran Surah Al Azab 33:21

that ever told.

*Rise, O heart, to the night of ascension, Feel the pull of
divine connection!*

*Beyond the stars, where spirits soar, The Prophet ﷺ
knocked on heaven's door.*

*It's the journey of love, the journey of might, The
blessed Israa' on a sacred night!*

*Raise your voices, let the story unfold, A night of
miracles, forever retold.*

*La ilaha illallah, forever we sing, In awe of our Prophet,
the heavenly Ruler.*

*From the first to the last, the Prophets stand tall,
Through the heavens, they all unite,
Every face of faith, every heart in prayer, Their words a
testament, to the truth we share."*

Passed by a caravan of the Quraysh

On his way to Jerusalem (*Masjid Al-Aqsa*), the Prophet ﷺ passed by a caravan of the Quraysh, which was en route to Makkah. He saw a camel upon which were tied two containers, a black one and a white one. Prophet ﷺ observed their activities and specific details, including the description of their goods and camels. When he came face to face with the caravan there was a stampede in which the caravan turned around and that camel was thrown down to the ground and its freight broke. The Prophet ﷺ noticed that the caravan had stopped for rest at a specific location. He observed that one of the camels had gone astray and described the items loaded on it.

* * *

Prophet al Mashhood ﷺ absence

In the stillness of the night, as the Prophet ﷺ was ascending through the heavens, those who loved him deeply, including his close companions and family members, noticed his absence.

Umm Haniؓ said : He was taken from our house. He slept this night with us ; he offered al-'Isha prayers, and then he slept. When it was pre-dawn we awoke him (to offer) morning (prayers) he was not at his bed.

²

His companions, and relative who ever attentive to his well-being, noticed that the Prophet ﷺ was not among them, including Umm Haniؓ , Janabe Al-'Abbas , Hadrat Abu Bakr Siddiqؓ and some more. Fearing that something unusual might have happened, they began to ask each other: “Have you seen , the Messenger of Allah ﷺ? Where could he be at this hour?”

They searched the streets of Mecca, retracing his usual paths. Some went to the Kaaba, thinking he might have gone there for prayer and reflection. Others spread out into the surrounding areas,³

Prophet al Mashhood ﷺ Reached makkah

Then Janabe Al-'Abbas went to Dhu Tuwa and began to shout: (Prophet) O Muhammad ﷺ! O Muhammad ﷺ!

² Ibn ishaq

³ Seerat-e-Halbiya-Volume2 p473

Prophet Al Mashhood ﷺ arrived and responded : I am here.

* * *

Janabe Al-'Abbas : O my brother's son ! You have worried the people since the (beginning of the) night, where had you been ?

Prophet al Mashhood ﷺ : in Bayt al-Muqaddas.

Janabe Al-'Abbas : what, In one night ?

Prophet Al Mashhood ﷺ : Yes

Janabe Al-'Abbas : Did you experience anything which was not good ?

Prophet Al Mashhood ﷺ : I did not experience anything but good.⁴

Prophet al Mashhood ﷺ : O Umm Hani! I offered al-'Isha prayers with you as you witnessed, then I reached Bayt al-Muqaddas and offered prayers there ; then I offered morning prayers before you. After this he got up to go out;

Umm Hani[ؓ] : Do not relate this to the people because they will insult you and harm you.

⁴ Kitab_al_Tabaqat_al_Kabir_Ibn_Sad, Volume 1 p 248

Prophet al Mashhood ﷺ : By Allah I shall relate to them and inform them.

Abu Jahl Reaction

When it full morning, he went alone and, knowing that people would believe In him, he stood at al-Hijir then Abu Jahl The Cursed Blasphemer , was passing by and he approached and sat down next to him, saying by way of mockery:

Abu Jahl: "Has anything happened?"

Prophet al Mashhood ﷺ : "Yes."

Abu Jahl: "What is it?"

Prophet al Mashhood ﷺ : I was taken this night to Jerusalem and then to the heavens. .

Abu Jahl: Huh, To Jerusalem?"

Prophet al Mashhood ﷺ : "Yes."

Abu Jahl: "If I were to call your people over to you for you to tell them, would you say to them what you said to me?"

Prophet al Mashhood ﷺ : Yes, I would,"

Abu Jahl wanted to assemble Quraysh to hear that from him so they make fun of him ,He took this opportunity to gather the Quraysh and publicly

humiliate him, and the Messenger of Allah ﷺ also want to gather them to tell them and so give them information. He ﷺ unwavering confidence and Allah's divine assistance turned the event into a defining moment in Islamic history.

Abu Jahl: "Come, O tribe of Quraysh!" They gathered there from their assemblies

Abu Jahl: Well, tell your people what you told me."

Prophet al Mashhood ﷺ related to them what he had seen, that he had gone to Jerusalem that night and prayed there.⁵

The Quraysh Gather to Hear the Prophet ﷺ

Prophet al Mashhood ﷺ began narrating the details of his experience to the people. The reactions among the Quraysh,

They wondered at it and said: We have never heard a thing like this.

The Quraysh responded with loud mockery and disbelief: "It takes us a month to travel to Jerusalem and another month to return, and you claim you did it in a single night?"

Prophet al Mashhood ﷺ : Yes, by the power of Allah, I had

⁵ AlSiraAlNabawiyya Volume 2 p 68

Quraysh : "If you really went to Jerusalem, describe it to us. Tell us about its landmarks, its buildings, and its surroundings."

The Quraysh were confident that the Prophet ﷺ would fail to provide an accurate description of Jerusalem, as he had never been known to visit it before. However, Allah, in His divine support, presented the image of Jerusalem before the Prophet ﷺ as he stood before them. He began to describe its landmarks in meticulous detail, mentioning specific features of its gates, buildings, and surroundings. Every time they tried to find a flaw in his description, he provided answers that matched the reality.

This left many of them astonished, but their arrogance prevented them from accepting the truth. Some of them, still unwilling to believe,

Quraysh: Even if you describe it accurately, this is still impossible!"

Amidst clapping and whistling of disbelief and derision at this report, the news spread quickly over Mecca.⁶

Hadrat Abu Bakr As-Siddiq's Response

Abu Jahl then went to the Al ateeq , Hadrat Abu Bakr Siddiq [ؓ] and told him that Prophet ﷺ was saying such-

⁶ musannaf ibn abi shaibah Vol 9

and-such a thing, with a smug and mocking tone .

* * *

Abu Jahl: "O Abu Bakr! Do you know what your companion ﷺ is claiming today?"

Hadrat Abu Bakr [ؓ]: "What ?"

Abu Jahl: He claims that he traveled from Mecca to Jerusalem and returned in a single night, and even ascended to the heavens! Surely you cannot believe such a thing?"

Hadrat Abu Bakr [ؓ]: You are telling lies about him!"

Abu Jahl : "No, we swear it, he is saying that.

Hadrat Abu Bakr [ؓ]: Well," if he said that, he spoke the truth."⁷

This statement shocked Abu Jahl and those with him.

Hadrat Abu Bakr [ؓ]: "I believe him in something even greater than this: that revelation descends upon him from the heavens in an instant. If he says this, I have no reason to doubt him."

I Believe in him

Hadrat Abu Bakr Siddiq [ؓ] made his way to meet the Prophet ﷺ directly. The Messenger of Allah ﷺ was

⁷ AlSiraAlNabawiyya Volume 2 p 69

surrounded by the pagans of Mecca, who mocked and challenged him to substantiate his claims.

Hadrat Abu Bakr[ؓ]: O Messenger of Allah ﷺ, where were you last night? We have been looking for you at your place.

Prophet al Mashhood ﷺ : I went to Bait-ul-Maqdis last night and to the heavens.

Hadrat Abu Bakr[ؓ]: But that is a month-long journey? Tell the whole journey

Prophet al Mashhood ﷺ : The path was cleared for me, and I continued to answer all of their(Kuffar) questions. They don't believe me, though.

Hadrat Abu Bakr[ؓ], turned to the gathered crowd and declared:

By Allah, I believe in everything he says. If he tells me something even more extraordinary than this, I would still believe him." ⁸

This powerful statement silenced many and further cemented Hadrat Abu Bakr's رضي الله عنه status as the Prophet's ﷺ closest companion and unwavering supporter. His immediate and resolute affirmation of the Prophet's ﷺ truthfulness in the face of ridicule solidified his title as

⁸ DALAIL_UN_NUBOWAH_VOL_1 p 478

* * *

AS-SIDDIQ

* * *

From that day on, the name *As-Siddiq* became synonymous with Hadrat Abu Bakr رضي الله عنه, marking him as a paragon of faith and loyalty to Allah and His Messenger ﷺ. The incident demonstrated the contrast between the blind arrogance of the Quraysh and the pure, unshakable faith of those who believed in the Prophet ﷺ. It also became a defining moment in the relationship between Hadrat Abu Bakr Siddiq رضي الله عنه and the Prophet ﷺ, symbolizing the ideal bond between a leader and a devoted follower.

The Quraysh Caravan came

Quraysh : “But do you believe what he said, that he went last night to the Hallowed House and came back before morning?”

Hadrat Abu Bakr رضي الله عنه: Yes, and I do believe him regarding what is farther than that. I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey

Quraysh : Okay so“(Prophet) Muhammad ﷺ, tell us about our caravans!”

Prophet al Mashhood عليه السلام : I saw the caravan of the tribe of So-and-so as I was Coming back. They had lost one of their camels and were searching for it everywhere. I reached their mounts and there was no one with them.

I found a water bottle and I drank from it.”

Then I reached the caravan of the tribe of So-and-so in such- and-such a place. I saw a red camel carrying one black container and one white one. When I came face to face with the caravan there was a stampede and that camel fell and its freight broke. Then I reached the caravan of the tribe of So-and-so in al-Tanim. It was headed by a grayish camel on which was a black hair-cloth and two blackish containers and here are the [three] caravans about to reach you from the mountain pass.”

Quraysh : When will they arrive?”

Prophet al Mashhood ﷺ : On the fourth day of the week.

On that day the Quraysh came out, expecting the caravans. The day passed and they did not arrive. The Prophet ﷺ made an invocation and the day was extended one more hour during which the sun stood still, and the caravans came.

They went to meet the riders and asked them: “Did you lose a camel?” (They said yes.)

They asked the second caravan: “Did one red camel of yours shatter her freight?” (They said yes.)

They asked [the first caravan]: “Did anyone lose a water bottle?” (They said yes.)

A rider :“I did, by God, I had prepared it but none of us drank it nor was it spilled on the ground!”

* * *

At this they accused the Prophet ﷺ of sorcery.⁹

The Kuffar e Quraysh confirmed the story and found it to be exactly as the Prophet ﷺ had described. Despite the undeniable truth of his account, their arrogance and disbelief still led them to reject his message. Despite the clear evidence, many Quraysh leaders chose to reject the message, which highlighted their obstinate denial rather than a lack of proof.

The Sahaba's Excitement

When news of the miraculous Night Journey (*Isra wal Mi'raj*) reached the companions (*Sahaba*) of the Prophet ﷺ, many of them were filled with excitement, curiosity, and awe. The Sahaba gathered eagerly around the Prophet ﷺ after hearing about his journey. Some of them, out of excitement and a deep thirst for understanding, approached him with numerous questions. They wanted to know every detail of the miraculous events that had unfolded during this unprecedented journey to Jerusalem (*Masjid Al-Aqsa*), the heavens, and beyond.

The Messenger of Allah ﷺ was standing amongst us and he told us five things. Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. His

⁹ Ibn Hisham

veil is the light.¹⁰

* * *

The Prophet ﷺ used this moment to inspire his companions. He shared the rewards awaiting the believers in Paradise, the importance of steadfastness in prayer, and the dangers of sinful actions that lead to punishment in the Hereafter. This left the Sahaba motivated to adhere even more closely to the teachings of Islam.

Significance of Five times Salah

The **centrality of prayer (Salah) as a pillar of Islam**, gifted during the event of *Al-Isra wa Al-Miraj*, is one of the most profound aspects of the journey. This significant event marks the establishment of the five daily prayers as a direct command from Allah to the Prophet Muhammad ﷺ. It serves as a daily opportunity for Muslims to connect with Allah, reflecting the closeness and dear moment during *Miraj*.

Prophet ﷺ : The first thing a person will be questioned about on the Day of Judgment is Salah. If it is sound, then the rest of their deeds will be sound”¹¹

Just as the Prophet ﷺ experienced a physical and spiritual ascent during *Miraj*, Salah is described as the **"miraj of the believer"**, providing a way to ascend spiritually and seek closeness to Allah.

* * *

¹⁰ Sahih Muslim Book 001, Number 0343:

¹¹ Tirmidhi

Spiritual Lessons About Devotion and Reliance

The event of *Al-Isra wa Al-Miraj* is not only a historical and miraculous journey but also a profound source of spiritual lessons for Muslims, emphasizing devotion to Allah and reliance on Him in all circumstances. The experiences of the Prophet ﷺ during this event convey timeless lessons about faith, perseverance, and trust in Allah's wisdom and mercy.

1. Devotion to Allah through Worship

- **The Centrality of Prayer (Salah):**
 - The obligation of the five daily prayers during the *Miraj* signifies the importance of constant devotion to Allah.
 - Prayer serves as a reminder that worship is the essence of the believer's life and a means to remain connected to Allah.
 - Just as the Prophet ﷺ received this divine gift during a time of hardship, Salah provides a means of solace and spiritual elevation in the lives of Muslims.
- **A Call to Prioritize Worship:**
 - The journey teaches that devotion to Allah is the ultimate purpose of life. It emphasizes that worship should not be relegated to convenience but integrated as the central pillar of daily life.

* * *

2. Reliance on Allah in the Face of Challenges

- **The Context of Hardship:**

- The journey of *Isra wa Al-Miraj* came at one of the most challenging moments in the Prophet's ﷺ life, known as the *Year of Sorrow (Aam al-Huzn)*. He had recently faced the loss of his beloved wife, Khadijah (RA), and his uncle Abu Talib, and endured rejection by the people of Ta'if.
- This miraculous journey served as a reminder that, even in the darkest times, Allah is always near and provides relief and support to His servants.

- **Allah as the Ultimate Protector:**

- The journey reaffirms that true reliance should be placed on Allah alone. Just as the Prophet ﷺ was taken on an extraordinary journey beyond human comprehension, believers are reminded that Allah's power and mercy are boundless.

3. Patience and Trust in Allah's Plan

- **The Gradual Gift of Salah:**

- The repeated descent and ascent between Allah and Prophet Musa (AS) to reduce the prayers from fifty to five demonstrate patience and Allah's understanding of human limitations.
- It also teaches Muslims to trust in Allah's plan, as His commands are always infused with wisdom and mercy.
- **Endurance Through Trials:**

- The miraculous nature of the *Isra wa Al-Miraj* reassured the Prophet ﷺ that his struggles in Makkah were part of a greater divine plan. For believers, this serves as a reminder to remain steadfast and trust that Allah's guidance will lead them through adversity.

4. Seeking Spiritual Ascent

- **The Symbolism of the Ascent (Miraj):**
 - The physical ascent through the heavens symbolizes the believer's spiritual journey toward Allah. Just as the Prophet ﷺ ascended closer to Allah, Muslims are encouraged to strive for spiritual elevation through acts of worship, sincerity, and humility.
 - Devotion to Allah allows one to rise above worldly concerns and achieve a sense of inner peace and closeness to the Creator.
- **The Role of Dua (Supplication):**
 - The event underscores the importance of turning to Allah in times of need. The Prophet's ﷺ journey exemplifies the power of supplication and the mercy of Allah in responding to the needs of His servants.

5. Unity in Worship

- **Meeting the Prophets:**
 - The Prophet ﷺ's encounter with earlier prophets in

Masjid Al-Aqsa and in the heavens signifies the unity of all divine messages and the continuity of devotion to Allah.

- This reinforces the shared purpose of worship among all believers: submission to the One True Creator.
- **The Universal Brotherhood of Islam:**
- The congregation of prayer led by the Prophet ﷺ at Masjid Al-Aqsa highlights the importance of collective worship, community, and solidarity among Muslims.

6. Lessons in Humility and Submission

- **Acknowledging Human Limitations:**
- The advice of Prophet Musa (AS) to reduce the number of prayers highlights the mercy of Allah in accommodating human frailty. This teaches humility and the understanding that reliance on Allah is a source of strength.
- The journey also reminds Muslims that they are servants of Allah, and true success lies in surrendering to His will.
- **Balancing Spirituality and Real Life:**
- While the *Miraj* was a miraculous spiritual experience, its lessons are deeply practical, reminding Muslims to integrate devotion and reliance on Allah into their everyday lives.

* * *

Al-Isra Wa Al-Miraj in the Modern World

The miraculous journey of *Al-Isra wa Al-Miraj* offers profound lessons for Muslims today, particularly in cultivating a deeper connection with Allah through prayer and trust in His divine plan. Here are key ways believers can draw inspiration from this blessed event:

1. Embracing the Gift of Salah (Prayer)

One of the most significant aspects of *Al-Isra wa Al-Miraj* was the gift of Salah, which was prescribed as a means of direct communication with Allah. Salah is not merely a ritual but a profound act of devotion and connection, offering:

- **A Direct Link to Allah:** Every prayer is an opportunity to stand before Allah, share one's innermost thoughts, and seek His guidance.
- **A Source of Comfort:** Salah helps Muslims find solace in times of difficulty, echoing the Prophet ﷺ's reliance on prayer during his most challenging moments.
- **A Daily Spiritual Recharge:** The five daily prayers act as regular reminders to realign one's life with Allah's guidance, fostering mindfulness and gratitude.

How to Apply This Today:

- Strive to perfect the quality of your prayers by focusing on *khushu'* (humility and concentration).
- View prayer not as an obligation but as a gift, a moment to connect with your Creator and find

peace in His remembrance.

2. Trusting in Allah's Divine Plan

Al-Isra wa Al-Miraj took place during a time of profound sorrow for the Prophet ﷺ, yet it was a reminder of Allah's mercy and the unfolding of His divine wisdom. For Muslims today, this teaches:

- **Hope in Adversity:** Just as the journey brought relief to the Prophet ﷺ after the Year of Sorrow, believers are reminded that Allah's help is near, even in the darkest times.
- **Patience with Life's Challenges:** Trials are a test of faith and an opportunity for spiritual growth. Trusting Allah's plan fosters resilience and inner strength.
- **Belief in Allah's Mercy:** The reduction of prayers from fifty to five demonstrates Allah's compassion and understanding of human limitations.

How to Apply This Today:

- In times of difficulty, reflect on the story of *Al-Isra wa Al-Miraj* to find hope and reassurance that Allah's plans are always for the best.
- Practice *tawakkul* (reliance on Allah) by surrendering your worries to Him and focusing on doing your best within your circumstances.

3. Finding Strength in Unity and Brotherhood

The Prophet ﷺ leading the earlier prophets in prayer at

Masjid Al-Aqsa symbolizes the unity of faith and the shared mission of spreading Allah's message. Muslims today can:

- **Foster Unity in the Ummah:** Embrace the spirit of brotherhood and work towards harmony among Muslims, putting aside divisions.
- **Collaborate for the Greater Good:** Join efforts to support and uplift one another, inspired by the collective prayer at Masjid Al-Aqsa.

How to Apply This Today:

- Actively participate in community prayers and events to strengthen bonds within the Muslim community.
- Work towards true islamic goals that benefit the Ummah and humanity at large.

4. Reflecting on the Unseen Realities

The Prophet ﷺ's encounters with angels, prophets, and visions of the afterlife during *Al-Miraj* remind believers of the unseen aspects of existence. This encourages:

- **Deeper Faith in the Unseen:** Strengthening belief in Allah, the angels, and the Day of Judgment, which are integral aspects of *Iman*.
- **A Focus on the Afterlife:** Remembering the eternal nature of the hereafter motivates believers to prioritize deeds that please Allah.

How to Apply This Today:

- Reflect on verses of the Qur'an and Hadith that

describe the unseen realities to reinforce your faith and perspective on life.

- Engage in acts of charity, prayer, and kindness with the intention of earning Allah's pleasure and preparing for the hereafter.

5. Gratitude for Allah's Mercy

The journey highlights Allah's infinite mercy, as seen in the reduction of prayers and the blessings bestowed upon the Prophet ﷺ. Muslims today are reminded to:

- **Be Grateful for Allah's Blessings:** Acknowledge Allah's favors in every aspect of life, from the smallest blessings to the greatest.
- **Respond with Worship and Obedience:** Show gratitude by fulfilling the obligations Allah has prescribed, such as prayer, fasting, and charity.

How to Apply This Today:

- Start a gratitude journal to regularly reflect on Allah's blessings in your life.
- Make *dua*' (supplication) and offer voluntary prayers as a way of expressing thankfulness to Allah.

6. Pursuing Personal and Spiritual Growth

The journey symbolizes spiritual elevation and growth. Muslims are encouraged to:

- **Seek Knowledge and Wisdom:** Reflect on the

wisdom of *Al-Isra wa Al-Miraj* and strive to deepen understanding of Islam.

- **Rise Above Worldly Distractions:** Just as the Prophet ﷺ ascended through the heavens, believers should aim to ascend spiritually by prioritizing their relationship with Allah.

How to Apply This Today:

- Dedicate time to study the Qur'an and Hadith, and implement their teachings in daily life.
- Engage in regular self-reflection and strive to improve in areas of faith, character, and worship.

7. Honoring Sacred Spaces

The journey emphasizes the sanctity of Masjid Al-Haram, Masjid Al-Aqsa, and the connection to Allah through these holy sites. This inspires Muslims to:

- **Respect and Protect Sacred Spaces:** Advocate for the preservation and protection of Masjid Al-Aqsa and other places of worship.
- **Strengthen the Connection to Qibla:** Remember the unity and focus that comes from facing the Kaaba in prayer.

How to Apply This Today:

- Include Masjid Al-Aqsa in your supplications and stay informed about its significance and challenges.
- Visit mosques regularly to foster a stronger sense of spirituality and community.

* * *

8. Strengthening the Connection to Masjid Al-Aqsa

The journey of *Al-Isra wa Al-Miraj* underscores the spiritual and historical significance of Masjid Al-Aqsa as the first Qibla and one of the three holiest sites in Islam. It serves as a reminder for Muslims to:

- **Recognize Its Importance:** Masjid Al-Aqsa holds a central place in Islamic history and theology, symbolizing unity among the Abrahamic faiths and the connection between the earthly and heavenly realms.
- **Advocate for Its Protection:** Given its enduring significance, it is the responsibility of Muslims to remain steadfast in ensuring its preservation and sanctity.
- **Draw Inspiration from Its History:** The site represents steadfastness and devotion, reflecting the Prophet's ﷺ leadership in uniting earlier prophets in prayer at this sacred location.

How to Apply This Today:

- Educate yourself and others about the historical and spiritual importance of Masjid Al-Aqsa.
- Support initiatives aimed at preserving and protecting the sanctity of this holy site.
- Include regular prayers and supplications for its safety and the well-being of those who strive to protect it.

Through prayer and unwavering trust in Allah's plan, Muslims today can draw endless inspiration from *Al-Isra wa Al-Miraj*. This miraculous event serves as a

timeless reminder of Allah's mercy, the importance of devotion, and the hope that faith brings. By embodying the lessons of this journey, believers can navigate life's challenges with resilience, gratitude, and a profound sense of purpose, always striving to deepen their connection with Allah.

Closing Remark

As we come to the conclusion of this humble effort to explore the miraculous journey of *Al-Isra Wa Al-Miraj*, it is evident that its timeless message resonates deeply with every believer. The profound lessons of trust in Allah's plan, the significance of prayer, and the connection to sacred places remind us of our ultimate purpose in life: to worship Allah and seek His pleasure. This event is a source of endless inspiration, teaching us to rise above trials with faith, to nurture our connection with Allah through steadfast devotion, and to find hope in the promise of His mercy and blessings. May this book serve as a means of reflection and motivation for readers to strengthen their iman (faith), uphold the sanctity of prayer, and reaffirm their bond with the divine teachings of Islam

O Allah, the Most Merciful and the Most Compassionate, we thank You for guiding us to the path of righteousness. Grant us the strength to follow the example of Your beloved Prophet ﷺ, to be steadfast in our prayers, and to remain hopeful of Your mercy. Illuminate our hearts with the light of faith, and make this journey of life a means of attaining closeness to You. Ya Allah, bless us with the understanding and wisdom to reflect on the miracles and lessons of Al-Isra Wa Al-Miraj, and grant us the honor of visiting Masjid Al-Aqsa. Ameen.

Syed Muhammad Farhan

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